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RIG VEDA

VOLUME II

(Complete in 12 volumes)

Mantras in Sanskrit

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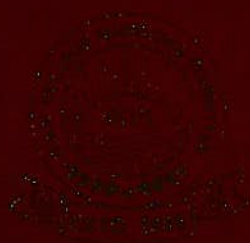
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Translated by

Swami Satya Prakash Saraswati

Satyakam Vidyalankar

RIG VEDA

(Volume II)

ऋग्वेद

द्वितीयो भागः

RIG VEDA

Volume II

[Book I, Hymns 1–121]

द्वितीयो भागः

[प्रथमं मण्डलम्, सूक्तानि 1–121]

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and

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Rig Veda

ऋग्वेद संहिता

अथ प्रथमं मण्डलम्

(१) प्रथमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् । होतारं रत्नधातमम् ॥१॥
अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत । स देवाँ एह वक्षति ॥२॥
अग्निना रयिमश्नवत्पोषमेव दिवेदिवे । यशसं वीरवत्तमम् ॥३॥
अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि । स इद्देवेषु गच्छति ॥४॥
अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः । देवो देवेभिरा गमत् ॥५॥

1

Agním īḷe puróhitaṃ yajñasya devám ṛitvijam | hótāraṃ ratnadhátamam || 1 || agníḥ púrvebhir ṛíshibhir íḍyo nútanair utá | sá deváñ éhá vakshati || 2 || agnínā rayim aṣnavat pósham evá divé-dive | yaṣásaṃ vīrávattamam || 3 || ágne yáṃ yajñám adhvarám viṣvátaḥ paribhúr ási | sá íd devéshu gachati || 4 || agnír hótā kavíkratuḥ satyáṣ citráṣravastamaḥ | devó devébhir á gamat || 5 ||

ṚGVEDA SAMHITA

BOOK ONE

We worship the adorable God, the high priest of cosmic activities, the divine, the one who works through the eternal laws, and who feeds and sustains all that is divine and luminous. 1

May the adorable God, eternally adorned by the seers of times, past and present, be a source of inspiration to wise men of all ages. 2

May the inspiration derived from the adorable God be a source of ever-increasing affluence, vitality and prosperity. 3

O Lord, you are the protector of the unobstructed cosmic sacrifice of creation. May the blessings from all sides assuredly reach the seeker of truth. 4

The adorable God, the source of vitality and knowledge, the giver and acceptor, is truth personified, and divine unparalleled. May He be a source of inspiration to the aspirants. 5

॥२॥ यदुङ्ग दाशुषे त्वमग्ने भुद्रं करिष्यसि । तवेत्तत्सुत्यमङ्गिरः ॥६॥
उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वुयम् । नमो भरन्तु एमसि ॥७॥
राजन्तमध्वराणां गोपामृतस्य दीदिविम् । वर्धमानं स्वे दमे ॥८॥
स नः पितेव सूनवेऽग्ने सूपायनो भव । सचस्वा नः स्वस्तये ॥९॥

yád aṅgá dāṣúshe tvám ágne bhadrám karishyási | távét tát satyám aṅgiraḥ || 6 || úpa tvāgne divé-dive dóshāvastar dhiyá vayám | námo bháranta émasi || 7 || rájantam adhvaráṇāṃ gopám ṛitásya dídivim | várdhamānaṃ své dáme || 8 || sá naḥ pitéva sūnávé 'gne sūpāyanó bhava | sácasvā naḥ svastáye || 9 ||

(२) द्वितीयं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । (१–३) आद्यतृचस्य वायुः, (४–६) द्वितीयतृचस्येन्द्रवायू, (७–९) तृतीयतृचस्य च मित्रावरुणौ देवताः । गायत्री छन्दः ॥

॥३॥ वायवा याहि दर्शतेमे सोमा अरंकृताः । तेषां पाहि श्रुधी हवम् ॥१॥
वायं उक्थेभिर्जरन्ते त्वामच्छा जरितारः । सुतसोमा अहुर्विदः ॥२॥
वायो तव प्रपृञ्चती धेना जिगाति दाशुषे । उरूची सोमपीतये ॥३॥
इन्द्रवायू इमे सुता उप प्रयोभिरा गतम् । इन्दवो वामुशन्ति हि ॥४॥

2

Váyav á yāhi darṣatemé sómā áraṃkṛitāḥ | téshām pāhi srudhí hávam || 1 || váya ukthébhir jarante tvám ácha jaritáraḥ | sutásomā aharvídaḥ || 2 || váyo táva prapṛiñcatí dhénā jigāti dāṣúshe | urūcí sómapītaye || 3 || índravāyū imé sutá úpa práyobhir á gatam | índavo vām uṣánti hí || 4 ||

O adorable Lord, vital, living and energetic, may you bestow on your devotees all that is good in you. This, verily, in its turn, would be dedicated to your service by them. 6

Day and night, we approach you, Lord, with reverential homage through sublime thoughts and noble deeds. 7

We approach you, Lord, the radiant, the sustainer of the cosmos, the constant illuminator of truth, with humility to appreciate the glory ever-increasingly manifested in your own creation. 8

Lord, be unto us easy of access, as a father is to his son. May you be ever-present with us for our sake. 9

2

O Lord of the cosmic vitality, may you, loving as you are, come to us. These devotions are all for you. Please accept them, and hear the invocations of minstrels and intellectuals. 1

O Lord of the cosmic vitality, we, your devotees, invoke you with holy praises, pouring forth sweet emotional yearning from our hearts. 2

O Lord of cosmic vitality, your inspiring voice resounds all through the thoughts and feelings of your devotees, the perceptors of your divine wisdom, who have tasted the sweetness of your favours. 3

O Lord, resplendent and the source of cosmic vitality, verily our songs and invocations are for you and your eternal order. May you come to us and nourish us with your blessings. 4

वायविन्द्रश्च चेतथः सुतानां वाजिनीवसू । तावा यातमुप द्रवत् ॥५॥
॥४॥ वायविन्द्रश्च सुन्वत आ यातमुप निष्कृतम् । मक्ष्वि१त्था धिया नरा ॥६॥
मित्रं हुवे पूतदक्षं वरुणं च रिशादसम् । धियं घृताचीं साधन्ता ॥७॥
ऋतेन मित्रावरुणावृतावृधावृतस्पृशा । क्रतुं बृहन्तमाशाथे ॥८॥
कवी नो मित्रावरुणा तुविजाता उरुक्षया । दक्षं दधाते अपसम् ॥९॥

váyav índras ca cetathaḥ sutánām vājinīvasū | táv á yātam úpa dravát || 5 ||

váyav índras ca sunvatá á yātam úpa nishkṛitam | makshv itthá dhiyá nará || 6 || mitrám huve pūtádaksham váruṇam ca riśádasam | dhíyam ghṛitácīm sádhantā || 7 || ṛiténa mitrāvaruṇāv ṛitāvṛidhāv ṛitaspṛiśā | kratum bṛihántam āśāthe || 8 || kaví no mitrávárunā tuvijātá urukshayā | dáksham dadhāte apásam || 9 ||

(३) तृतीयं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । (१–३) आद्यतृचस्याश्विनौ, (४–६) द्वितीयतृचस्येन्द्रः, (७–९) तृतीयतृचस्य विश्वे देवाः, (१०–१२) चतुर्थतृचस्य च सरस्वती देवताः । गायत्री छन्दः ॥

॥५॥ अश्विना यज्वरीरिषो द्रवत्पाणी शुभस्पती । पुरुभुजा चनस्यतम् ॥१॥

3

Asvinā yájvarīr ísho drávatpāṇī súbhas patī | púrubhujā canasyátam || 1 ||

O source of cosmic vitality and Lord-resplendent, law and order is abiding in this creation. You are, assuredly, aware of our devotional thoughts and emotions. May we always keep the light of love and dedication burning for you and for your eternal laws. 5

O source of cosmic vitality and Lord-resplendent, may you bless the devotee for his dedication. Only your blessings will enable him to realize his aspirations. 6

I invoke the lord the source of light and bliss. He is the dispeller of evil forces. Verily, with His blessings, the worshippers will be bestowed with happiness and wisdom in life. 7

O the source of light and bliss, you are the augmenter and dispenser of knowledge for every mortal man in this life. May you be pleased to fulfil the truthful aspirations of your devotees. May all their noble endeavours attain success. 8

O supreme Lord of cosmic enlightenment, may we attain prosperity through our selfless work and may we be strong to accomplish them. O Lord, you exist for the benefit of all of us—so we think. You are the refuge of multitudes. 9

3

O the twin faculties—mental and vital, O cherishers of the noble deeds, with which we all benefit, may you derive gains at the sacred cosmic creation with spontaneity and without reservation. 1

अश्विना पुरुदंससा नरा शवीरया धिया । धिष्ण्या वनतं गिरः ॥२॥
दस्रा युवाकवः सुता नासत्या वृक्तबर्हिषः । आ यातं रुद्रवर्तनी ॥३॥
इन्द्रा याहि चित्रभानो सुता इमे त्वायवः । अण्वीभिस्तना पूतासः ॥४॥
इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः । उप ब्रह्माणि वाघतः ॥५॥
इन्द्रा याहि तूतुजान उप ब्रह्माणि हरिवः । सुते दधिष्व नश्चनः ॥६॥

áṣvinā púrudaṅsasā nárā ṣávīrayā dhiyá | dhíshṇyā vanataṃ gíraḥ || 2 || dásrā yuvákavaḥ sutá násatyā vṛiktábarhishaḥ | á yātaṃ rudravartanī || 3 || índrá yāhi citrabhāno sutá imé tvāyávaḥ | áṇvībhis tánā pūtásaḥ || 4 || índrá yāhi dhiyéshitó víprajūtaḥ sutávataḥ | úpa bráhmāṇi vāghátaḥ || 5 || índrá yāhi tū́tujāna úpa bráhmāṇi harivaḥ | suté dadhishva naṣ cánaḥ || 6 ||

ओमासश्चर्षणीधृतो विश्वे देवास आ गत । दाश्वांसो दाशुषः सुतम् ॥७॥
विश्वे देवासो अप्तुरः सुतमा गन्त तूर्णयः । उस्रा इव स्वसराणि ॥८॥
विश्वे देवासो अस्रिध एहिमायासो अद्रुहः । मेधं जुषन्त वह्नयः ॥९॥

ómāsaṣ carshaṇīdhṛito víṣve devāsa á gata | dāṣvā́ṅso dāṣúshaḥ sutám || 7 || víṣve deváso aptúraḥ sutám á ganta túrṇayaḥ | usrá iva svásarāṇi || 8 || víṣve deváso asrídha éhimāyāso adrúhaḥ | médhaṃ jushanta váhnayaḥ || 9 ||

These twin faculties, mental and vital, lead to mighty acts, and guide our thoughts, expressions and actions, endowed with fortitude. May these faculties be always of service to us in our intellectual pursuits. 2

O twins, you are dispeller of evils. You are a protection for us from untruth and you are the inspirer of our organs of actions and perceptions, may you come and dwell within for achieving fulfilment of all that is knowable and enjoyable. 3

O soul, the lower self, of wonderful splendour, listen to us. All attainments of the vital and mental complex are meant for your acceptance. 4

O soul, you are apprehended by understanding, admired by the wise, and sought after by the seekers. May you accept and assimilate what comes out as the essence of a toiling and purposeful life. 5

O soul, the self, may you come in company with your faculties full of awareness and quick in acquirements; come, accept and assimilate the knowledge derived by the mind and senses. 6

May our entire group of sense organs, supporter of human life, bestower of rich rewards and giver of confidence, function perfectly in consonance with the inner self, the soul. 7

May our swift-moving senses, givers of happiness, bring functional perfection, as the solar rays diligently bring day-light. 8

May our entire sense-organs be free from decay. May they be full of cognitional activities and devoid of malice. They are capable of receiving and remitting the rays of divine knowledge. May they all be nourished to the full. 9

पावका नः सरस्वती वाजेभिर्वाजिनीवती । यज्ञं वष्टु धियावसुः ॥१०॥
चोदयित्री सूनृतानां चेतन्ती सुमतीनाम् । यज्ञं दधे सरस्वती ॥११॥
महो अर्णः सरस्वती प्र चेतयति केतुना । धियो विश्वा वि राजति ॥१२॥

pāvaká naḥ sárasvatī vájebhir vājínīvatī | yajñám vashṭu dhiyávasuḥ || 10 || codayitrí sūnṛ́tānām cétantī sumatīnā́m | yajñám dadhe sárasvatī || 11 || mahó árṇaḥ sárasvatī prá cetayati ketúnā | dhíyo víṣvā ví rājati || 12 ||

[अथ तृतीयोऽनुवाकः ॥]

(४) चतुर्थं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे । जुहूमसि द्यविद्यवि ॥१॥
उप नः सवना गहि सोमस्य सोमपाः पिब । गोदा इद्रेवतो मदः ॥२॥
अथा ते अन्तमानां विद्याम सुमतीनाम् । मा नो अति ख्य आ गहि ॥३॥
परेहि विग्रमस्तृतमिन्द्रं पृच्छा विपश्चितम् । यस्ते सखिभ्य आ वरम् ॥४॥
उत ब्रुवन्तु नो निदो निरन्यतश्चिदारत । दधाना इन्द्र इद्दुवः ॥५॥

4

Surūpakṛitnúm ūtáye sudúghām iva godúhe | juhūmási dyávi-dyavi || 1 || úpa naḥ sávanā́ gahi sómasya somapāḥ piba | godā́ íd reváto mádaḥ || 2 || áthā te ántamānām vidyā́ma sumatīnā́m | mā́ no áti khya ā́ gahi || 3 || párehi vígram ástṛitam índram prichā vipaṣcítam | yás te sákhibhya ā́ váram || 4 || utá bruvantu no nído nír anyátaṣ cid ārata | dádhānā índra íd dúvaḥ || 5 ||

May the divine speech, the fountain head of all faculties (mental and spiritual), the purifier and bestower of knowledge, the recompenser of worship, be the source of inspiration and accomplishment for all our organised benevolent acts. 10

O divine speech, you inspire those who delight in truth. You instruct them who are diligent. Please assist us in our efforts to perform the organised sacred acts. 11

This speech-divine sets in motion all the energies of the soul and intellect. It enlightens the wisdom of all who are seekers of truth. 12

4

Day by day we invoke the resplendent God, the inspirer of all beneficial works for our assistance, as a good milch-cow is called (by the milker) for milking. 1

O inherent source of bliss, you are the vital force behind the sense-organs; may you bless us in our daily duties and accept our devotional prayers. 2

You are always present in the thoughts of virtuous and rightminded devotees. May we all deserve your nearness. May we be not left behind while you reveal your glory to others. 3

O seeker of wisdom, go to the wise, and to the pious, free from blemishes. Go to the bestower or gifts. He will be your best friend. Invoke Him for enlightenment. 4

Let our preceptors earnestly direct us to God's devotion and exclaim : "O evils, depart henceforth from every place". 5

॥८॥ उत नः सुभगाँ अरिर्वोचेयुर्दस्म कृष्टयः । स्यामेदिन्द्रस्य शर्मणि ॥६॥
एमाशुमाशवे भर यज्ञश्रियं नृमादनम् । पतयन्मन्दयत्सखम् ॥७॥
अस्य पीत्वा शतक्रतो घनो वृत्राणामभवः । प्रावो वाजेषु वाजिनम् ॥८॥
तं त्वा वाजेषु वाजिनं वाजयामः शतक्रतो । धनानामिन्द्र सातये ॥९॥
यो रायो३वनिर्महान्त्सुपारः सुन्वतः सखा । तस्मा इन्द्राय गायत ॥१०॥

utá naḥ subhágāñ arír vocéyur dasma kṛishṭáyaḥ | syā́méd índrasya ṣármaṇi || 6 || ém āṣúm āṣáve bhara yajñasṛíyam nṛimā́danam | patayán mandayátsakham || 7 || asyá pītvā́ ṣatakrato ghanó vṛitrā́ṇām abhavaḥ | prā́vo vā́jeshu vājínam || 8 || táṃ tvā vā́jeshu vājínaṃ vājáyāmaḥ ṣatakrato | dhánānām indra sātáye || 9 || yó rāyò 'vánir mahā́n supāráḥ sunvatáḥ sákhā | tásmā índrāya gāyata || 10 ||

(५) पञ्चमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥९॥ आ त्वेता नि षीदतेन्द्रमभि प्र गायत । सखायः स्तोमवाहसः ॥१॥
पुरूतमं पुरूणामीशानं वार्याणाम् । इन्द्रं सोमे सचा सुते ॥२॥
स घा नो योग आ भुवत्स राये स पुरंध्याम् । गमद्वाजेभिरा स नः ॥३॥

5

Á tv étā ní shīdaténdram abhí prá gāyata | sákhāya stómavāhasaḥ || 1 || purūtámam purūṇā́m ī́ṣānaṃ vā́ryāṇām índraṃ sóme sácā suté || 2 || sá ghā no yóga ā́ bhuva sá rāyé sá púraṃdhyām | gámad vā́jebhir ā́ sá naḥ || 3

O Lord, the destroyer of evils, may even our adversaries say that having been blessed by you, they have become prosperous, and in this may we receive consolation for all. May we ever abide by the felicity of the resplendent Lord. 6

May we dedicate all our actions and essence thereof to our supreme Lord. He alone is the inspirer of all noble deeds. He alone is the giver of joy to mankind, the source of energy for the fulfilment of our aspirations and the bestower of divine bliss. 7

O Lord, the embodiment of total selfless actions, with all your nobility, you have become slayer of evil forces. May you defend all of us in the strifes and struggles of life. 8

O Lord, the embodiment of selfless actions, we invoke you in the grim battle of life to obtain success and true prosperity. 9

We sing the glory of that almighty, who is the soure of wsidom and the accomplisher of good deeds. Let us acclaim Him to be the friend of the dedicated and the best amongst all. 10

5

Let us all, O friends and devotees, assemble here and offer our congregational prayer to, and repeatedly sing the glory of the resplendent Lord. 1

Let us pour forth our heartfelt prayers in our sacred songs. Only He is the bestower of true happiness. Only He is the destroyer of evil forces. 2

May He be with us in the fulfilment of our noble desires and higher aspirations. May He come to us to give affluence, knowledge and blessings. 3

यस्य संस्थे न वृण्वते हरी समत्सु शत्रवः । तस्मा इन्द्राय गायत ॥४॥
सुतपाव्ने सुता इमे शुचयो यन्ति वीतये । सोमासो दध्याशिरः ॥५॥
॥१०॥ त्वं सुतस्य पीतये सद्यो वृद्धो अजायथाः । इन्द्र ज्यैष्ठ्याय सुक्रतो ॥६॥
आ त्वा विशन्त्वाशवः सोमास इन्द्र गिर्वणः । शं ते सन्तु प्रचेतसे ॥७॥
त्वां स्तोमा अवीवृधन्त्वामुक्था शतक्रतो । त्वां वर्धन्तु नो गिरः ॥८॥
अक्षितोतिः सनेदिमं वाजमिन्द्रः सहस्रिणम् । यस्मिन्विश्वानि पौंस्या ॥९॥
मा नो मर्ता अभि द्रुहन्तनूनामिन्द्र गिर्वणः । ईशानो यवया वधम् ॥१०॥

yásya saṃsthé ná vriṇvate hárī samátsu ṣátravaḥ | tásmā índrāya gāyata || 4 || sutapávne sutā́ imé ṣúcayo yanti vītáye | sómāso dádhyāṣiraḥ || 5 ||

tvám̩ sutásya pītaye sadyó vriddhó ajāyathāḥ | índra jyaíshthyāya sukrato || 6 || ā́ tvā viṣantv āṣávaḥ sómāsa indra girvaṇaḥ | ṣám̩ te santu prácetase || 7 || tvā́m̩ stómā avīvridhan tvā́m ukthā́ ṣatakrato | tvā́m̩ vardhantu no gíraḥ || 8 || ákshitotiḥ saned imám̩ vā́jam índraḥ sahasríṇam yásmin víṣvāni paúṅsyā || 9 || mā́ no mártā abhí druhan tanū́nām indra girvaṇaḥ | īṣāno yavayā vadhám || 10 ||

(६) षष्ठं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । (१–३, १०) आद्यानां तिसृणां दशम्याश्चेन्द्रः, (४–९) चतुर्थीतः षण्णां मरुतः, तत्रापि (५, ७) पञ्चमीसप्तम्योश्चेन्द्रो देवताः । गायत्री छन्दः ॥

॥११॥ युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः । रोचन्ते रोचना दिवि ॥

6

Yuñjánti bradhnám arushám̩ cárantam pári tasthúshaḥ | rócante rocanā́ diví || 1 ||

Let us sing to the glory of that supreme Self with intense devotion, whose adversaries, with all their strength, are unable to face the horses harnessed in His car, (i.e. unable to face the vigour of His opposition). 4

These heart-throbs, coming as prayers, are sweet expressions of our gratitude and devotion. Assuredly, they will fetch blessings from merciful God for our enlightenment and prosperity. 5

O resplendent Lord, you are the supreme accomplisher of all that is noble and beneficial. May you be pleased with our heartfelt prayers and extend your blessed hand to enfold us in your embrace. 6

O Lord of supreme intelligence, we approach you for acquiring a spark of your divine wisdom. May our earnest prayers reach you and bring forth blessings from you. 7

O supreme Self, these hymns extensively speak of your glory. O Lord of total selfless actions, may these verses magnify you. May our chanting of sacred hymns arouse affection for you. 8

May the supreme Self, the possessor of enternal knowledge, invincible vigour and strength, envelop us with blessings from all sides. 9

O supreme Lord, the only object of our devotion, may our fellow-brothers bear no malice towards us. May mortal men never hurt us. Keep us away from all adversaries, O merciful God. 10

6

Just as in the cosmos, the circumstationed planetary body derives light from the sun, similarly the mind and speedy vital forces derive light and life from the God-blessed inner soul. 1

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे । शोणा धृष्णू नृवाहसा ॥२॥
केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे । समुषद्भिरजायथाः ॥३॥
आदह स्वधामनु पुनर्गर्भत्वमेरिरे । दधाना नाम यज्ञियम् ॥४॥
वीळु चिदारुजत्नुभिर्गुहा चिदिन्द्र वह्निभिः । अविन्द उस्रिया अनु ॥५॥

yuñjánty asya kā́myā hárī vípakshasā ráthe | ṣóṇā dhrishṇū́ nṛiváhasā || 2 || ketúṃ kriṇvánn aketáve péṣo maryā apeṣáse | sám ushádbhir ajāyathāḥ || 3 || ā́d áha svadhā́m ánu púnar garbhatvám eriré | dádhānā nā́ma yajñíyam || 4 || vīḷú cid ārujatnúbhir gúhā cid indra váhnibhiḥ | ávinda usríyā ánu || 5 ||

।१२॥ देवयन्तो यथा मतिमच्छा विदद्वसुं गिरः । महामनूषत श्रुतम् ॥६॥
इन्द्रेण सं हि दृक्षसे संजग्मानो अबिभ्युषा । मन्दू समानवर्चसा ॥७॥
अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति । गणैरिन्द्रस्य काम्यैः ॥८॥
अतः परिज्मन्ना गहि दिवो वा रोचनादधि । समस्मिन्नृञ्जते गिरः ॥९॥
इतो वा सातिमीमहे दिवो वा पार्थिवादधि । इन्द्रं महो वा रजसः ॥१०॥

devayánto yáthā matím áchā vidádvasuṃ gíraḥ | mahā́m anūshata ṣrutám || 6 || índreṇa sáṃ hí dṛíkshase saṃjagmānó ábibhyushā | mandū́ samānávarcasā || 7 || anavadyaír abhídyubhir makháḥ sáhasvad arcati | gaṇaír índrasya kā́myaiḥ || 8 || átaḥ parijmann ā́ gahi divó vā rocanā́d ádhi | sám asminn ṛiñjate gíraḥ || 9 || itó vā sātím ímahe divó vā pā́rthivād ádhi | índram mahó vā rájasaḥ || 10 ||

May they harness to the car of their human body of lovely highly-spirited, enduring and speedy compound faculties (mental and vital) to reach their destination. 2

O mortals, you owe your rise to eminence to that resplendent God who with the rays of the dawn awakens life in the lifeless and gives form to the formless. 3

Thereafter the compound faculties, inspired by the inner self for work and worship, resume to conceive their task as the mother conceives life in the embryo. 4

Aided by the speedy vital and mental faculties, may you traverse places difficult of access, and discover divine enlightenment as a cowherd recovers cows hidden in a cave. 5

Illustrious seekers of divine wisdom, conscious of the greatness of supreme Self, glorify the all-wise and self-resplendent God, in the same manner as the reciters of hymns do for enlightenment. 6

The vital powers, strengthened by the mental conciousness of the inner self, rejoice and shine with equal splendour. 7

This sacred rite is performed to adore the invincible power of the soul, along with the blameless, brilliant and aimable hosts of compound faculties (mental and vital). 8

Therefore, O' compound faculties, may all of you come here whether from celestial space (knowledge-phase) or from far-off galaxies (bliss-phase) ; as in this rite we are reciting hymns in your adoration alone. 9

Verily, we seek the gift for light for inner-self ; may be it comes from this earthly region (physico-material-phase),or from this celestial space (knowledge-phase) or from the vast firmament (bliss-phase). 10

(७) सप्तमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः। इन्द्रो देवता। गायत्री छन्दः॥

॥१३॥ इन्द्रमिद्गाथिनो बृहदिन्द्रमर्केभिरर्किणः। इन्द्रं वाणीरनूषत ॥१॥
इन्द्र इद्धर्योः सचा संमिश्ल आ वचोयुजा। इन्द्रो वज्री हिरण्ययः ॥२॥
इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद्दिवि। वि गोभिरद्रिमैरयत् ॥३॥
इन्द्र वाजेषु नोऽव सहस्रप्रधनेषु च। उग्र उग्राभिरूतिभिः ॥४॥
इन्द्रं वयं महाधन इन्द्रमर्भे हवामहे। युजं वृत्रेषु वज्रिणम् ॥५॥

7

Índram íd gāthíno bṛihád índram arkébhir arkíṇaḥ | índraṃ vā́ṇīr anūshata || 1 || índra íd dháryoḥ sáca sámmiṣla á vacoyújā | índro vajrí hiraṇyáyaḥ || 2 || índro dírgháya cákshasa á sū́ryaṃ rohayad diví | ví góbhir ádrim airayat || 3 || índra vā́jeshu no 'va sahásrapradhaneshu ca | ugrá ugrábhir ūtíbhiḥ || 4 || índraṃ vayám mahādhaná índram árbhe havāmahe | yújaṃ vṛitréshu vajríṇam || 5 ||

॥१४॥ स नो वृषन्नमुं चरुं सत्रादावन्नपा वृधि। अस्मभ्यमप्रतिष्कुतः ॥६॥
तुञ्जेतुञ्जे य उत्तरे स्तोमा इन्द्रस्य वज्रिणः। न विन्धे अस्य सुष्टुतिम् ॥७॥
वृषा यूथेव वंसगः कृष्टीरियर्त्योजसा। ईशानो अप्रतिष्कुतः ॥८॥
य एकश्चर्षणीनां वसूनामिरज्यति। इन्द्रः पञ्च क्षितीनाम् ॥९॥
इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः। अस्माकमस्तु केवलः ॥१०॥

sá no vṛishann amúṃ carúṃ sátrādāvann ápā vṛidhi | asmábhyam ápratishkutaḥ || 6 || tuñjé-tuñje yá úttare stómā índrasya vajríṇaḥ | ná vindhe asya sushṭutím || 7 || vṛíshā yūthéva váṅsagaḥ kṛishṭír iyarty ójasā | íṣāno ápratishkutaḥ || 8 || yá ékaṣ carshaṇīnā́m vásūnām irajyáti | índraḥ páñca kshitīnā́m || 9 || índraṃ vo viṣvátas pári hávāmahe jánebhyaḥ | asmā́kam astu kévalaḥ || 10 ||

7

The chanters of the Sāman extol the resplendent Lord with songs, the reciters of the Ṛk with prayers, the priests of the Yajuṣ with divine verses. 1

The resplendent Lord the wielder of adamantine justice, is the co-ordinater of all elements. At His command all cosmic energies are harnessed to the richly-decorated aura and they come speedily to our help. 2

The resplendent Lord elevated the sun in the sky to render all things visible and charged the clouds with abundant waters. 3

O invincible resplendent Lord, may you, with insuperable defences, protect us in the struggles of hard life. 4

We invoke our ally, the resplendent Lord, for great prosperity and wisdom, and for protection against evil forces. 5

Therefore, O Lord, showerer of blessings and granter of all desires, may you break open the dark clouds of evil forces and comply with our requests. 6

In every succeeding danger and distress we invoke your help. Whatever our invocations, they are all for you, O resplendent Lord. We cannot find words to pay a befitting homage to you. 7

The mighty Lord invests men with His strength and showers His blessings on them and defends, as a bull defending a herd of kine. 8

God alone rules over men. The whole universe is His kingdom. He alone controls and directs our five cognizant senses. 9

We invoke God from anywhere. May He be exclusively our own. 10

[अथ तृतीयोऽनुवाकः ॥]

(८) अष्टमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१५॥ एन्द्र सानसिं रयिं सजित्वानं सदासहम् । वर्षिष्ठमूतये भर ॥१॥
नि येन मुष्टिहत्यया नि वृत्रा रुणधामहै । त्वोतासो न्यर्वता ॥२॥
इन्द्र त्वोतास आ वयं वज्रं घना ददीमहि । जयेम सं युधि स्पृधः ॥३॥
वयं शूरेभिरस्तृभिरिन्द्र त्वया युजा वयम् । सासह्याम पृतन्यतः ॥४॥
महाँ इन्द्रः परश्च नु महित्वमस्तु वज्रिणे । द्यौर्न प्रथिना शवः ॥५॥

8

Éndra sānasíṃ rayíṃ sajítvānam sadāsáham | várshishṭham ūtáye bhara || 1 || ní yéna mushṭihatyáyā ní vṛitrā́ ruṇádhāmahai | tvótāso ny árvatā || 2 || índra tvótāsa ā́ vayáṃ vájraṃ ghanā́ dadīmahi | jáyema sáṃ yudhí spṛídhaḥ || 3 || vayáṃ ṣū́rebhir ástṛibhir índra tváyā yujā́ vayám | sāsahyā́ma pṛitanyatáḥ || 4 || mahā́ñ índraḥ paráṣ ca nú mahitvám astu vajríṇe | dyaúr ná prathinā́ ṣávaḥ || 5 ||

॥१६॥ समोहे वा य आशत नरस्तोकस्य सनितौ । विप्रासो वा धियायवः ॥६॥
यः कुक्षिः सोमपातमः समुद्र इव पिन्वते । उर्वीरापो न काकुदः ॥७॥
एवा ह्यस्य सूनृता विरप्शी गोमती मही । पक्वा शाखा न दाशुषे ॥८॥
एवा हि ते विभूतय ऊतय इन्द्र मावते । सद्यश्चित्सन्ति दाशुषे ॥९॥

samohé vā yá ā́ṣata náras tokásya sánitau | víprāso vā dhiyāyávaḥ || 6 || yáḥ kukshíḥ somapā́tamaḥ samudrá iva pínvate | urvī́r ā́po ná kākúdaḥ || 7 || evā́ hy àsya sūnṛítā virapṣī́ gómatī mahī́ | pakvā́ ṣā́khā ná dāṣúshe || 8 || evā́ hí te víbhūtaya ūtáya indra mā́vate | sadyáṣ cit sánti dāṣúshe || 9 ||

8

O resplendent Lord, may you bless us with that spiritual wealth which is everlasting and which would lead us to victory and power, and protect us from evil forces. 1

Whereby, we, under your auspices, resolve our internal conflicts and become messenger of peace and prosperity in the world. 2

O almighty God, may we, armed with your powerful divine force, completely annihilate our inner vices in the struggles of life and be victorious. 3

O supreme God, may we with the aid of virtues, vigour, valour and sharp intellect, provided by you, conquer our enemies, however remote and hidden in our subconciousness. 4

Great is our God, greater than the greatest,—beyond our measure. He is boundless, much beyond the celestial space and is the source of all greatness. 5

May our wise and pious men attain their wishes in the struggles of their own personal life and secure prosperity for their descendents. 6

God has infinite powers and capacity to draw and discharge like oceans, He protects the entire objects of creation by His radiance. Like oceans He collects and like the sunrays, He disperses. 7

So, His bounteous gifts and divine wisdom and wealth are given to His devotees as spontaneously as ripe fruit from a loaded branch. 8

So, too, resplendent God, your magnificent gifts are readily bestowed on dedicated persons like me. 9

एवा ह्यस्य काम्या स्तोम उक्थं च शंस्या । इन्द्राय सोमपीतये ॥१०॥

evā́ hy ásya kā́myā stóma ukthám ca ṣáṅsyā
índrāya sómapītaye || 10 ||

(९) नवमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१७॥ इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः । महाँ अभिष्टिरोजसा ॥१॥
एमेनं सृजता सुते मन्दिमिन्द्राय मन्दिने । चक्रिं विश्वानि चक्रये ॥२॥
मत्स्वा सुशिप्र मन्दिभिः स्तोमेभिर्विश्वचर्षणे । सचैषु सवनेष्वा ॥३॥
असृग्रमिन्द्र ते गिरः प्रति त्वामुदहासत । अजोषा वृषभं पतिम् ॥४॥
सं चोदय चित्रमर्वाग्राध इन्द्र वरेण्यम् । असदित्ते विभु प्रभु ॥५॥

9

Índrehi mátsy ándhaso víṣvebhiḥ somapárvabhiḥ | mahā́ṅ abhishṭír ójasā || 1 || ém enaṃ sṛijatā suté mandím índrāya mandíne | cákriṃ víṣvāni cákraye || 2 || mátsvā suṣipra mandíbhi stómebhir viṣvacarshaṇe | sácaishú sávaneshv ā́ || 3 || ásṛigram indra te gíraḥ práti tvā́m úd ahāsata | ájoshā vṛishabhám pátim || 4 || sáṃ codaya citrám arvā́g rā́dha indra várenyam | ásad ít te vibhú prabhú || 5 ||

॥१८॥ अस्मान्त्सु तत्र चोदयेन्द्र राये रभस्वतः । तुविद्युम्न यशस्वतः ॥६॥
सं गोमदिन्द्र वाजवदस्मे पृथु श्रवो बृहत् । विश्वायुर्धेह्यक्षितम् ॥७॥

asmā́n sú tátra codayéndra rāyé rábhasvataḥ | túvidyumna yáṣasvataḥ || 6 || sám gómad indra vā́javad asmé pṛithú ṣrávo bṛihát | viṣvā́yur dhehy ákshitam || 7 ||

Verily the chanted and recited praises of the devotees are to be directed to the resplendent Lord and repeated for the acceptance of our ecstatic devotion. 10

9

Come to us, resplendent God, with all your grandeur and majesty, to guide the sincere seeker of truth in his pursuit and accept his homage with delight. 1

May these ecstatic devotional songs so composed and loving invocations be offered to the rejoicing resplendent God, the accomplisher of all things. 2

O all-knowing, resplendent God, the seer of all, may we feel your grace in all our efforts. May you be pleased to take us in your communion. May you reciprocate our prayers. 3

Resplendent God, showerer of blessings and protector of your worshippers, I have sung to you the divine hymns with the hope that they would reach you. We invoke you for their acceptance. 4

Resplendent God, bestow on us your precious rare benefits, which would be enough and more than enough for us, and are thine and only thine. 5

Inspire us, resplendent God of mighty splendour, for the attainment of spiritual eminence, divinity and highest glory. 6

Resplendent God, the source of all universal life, give us farseeing vision and nourishment—the priceless gifts—which are extensive and inexhaustible. 7

अस्मे धेहि श्रवो बृहद् द्युम्नं सहस्रसातमम् । इन्द्र ता रथिनीरिषः ॥८॥
वसोरिन्द्रं वसुपतिं गीर्भिर्गृणन्त ऋग्मियम् । होम गन्तारमूतये ॥९॥
सुतेसुते न्योकसे बृहद्बृहत एदरिः । इन्द्राय शूषमर्चति ॥१०॥

asmé dhehi
sravo brihád dyumnám sahasrasátamam | índra tá rathínír íshah || 8 || vásor índram vásupatim gīrbhír grinánta rigmíyam | hóma gántāram ūtáye || 9 || suté-sute nyòkase brihád brihatá éd aríh | índrāya sūshám arcati || 10 ||

(१०) दशमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

॥१०॥ गायन्ति त्वा गायत्रिणोऽर्चन्त्यर्कमर्किणः ।
ब्रह्माणस्त्वा शतक्रत उद्वंशमिव येमिरे ॥१॥
यत्सानोः सानुमारुहद्भूर्यस्पष्ट कर्त्वम् ।
तदिन्द्रो अर्थं चेतति यूथेन वृष्णिरेजति ॥२॥
युक्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा ।
अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर ॥३॥
एहि स्तोमाँ अभि स्वराभि गृणीह्या रुव ।
ब्रह्म च नो वसो सचेन्द्र यज्ञं च वर्धय ॥४॥

10

Gáyanti tvā gāyatríṇó 'rcanty arkám arkíṇaḥ | brahmáṇas tvā ṣatakrata úd vaṅṣám iva yemire || 1 || yát sánoḥ sánum áruhad bhúry áspashṭa kártvam | tád índro árthaṃ cetati yūthéna vṛishṇír ejati || 2 || yukshvá hí keṣínā hárī vṛíshaṇā kakshyaprá | áthā na indra somapā girám úpaṣrutiṃ cara || 3 || éhi stómāñ abhí svarābhí gṛiṇīhy á ruva | bráhma ca no vaso sacéndra yajñáṃ ca vardhaya || 4 ||

Resplendent God, grant us fame and wealth acquired in a thousand ways with skill and honest labour. 8

Through our sincere prayers, we invoke resplendent God, the revealer of divine knowledge, and the source of all wealth. The entire universe is embraced in His fold. He sustains and protects it. 9

Faithful and dedicated devotees sing out the glory of resplendent God, who is boundless, and is a dweller that surpasses all the limits of time and space. 10

10

O embodiment of total selfless actions, the chanters of the Sāma extol you with songs, the reciters of the Ṛk with prayers, the priests of the Yajuḥ with their prose and thereby elevate the honour of their family and descendants. 1

When your earnest seeker in his pursuit ascends rung by rung, God, you also assist him in his endeavour, enlighten his path and bless him for success. 2

O resplendent God and accepter of devotions, come to us and lead us with your splendid inspiring and vigorous revelations and virtues manifested in this wonderful world. 3

Come, resplendent God, lord of wealth, and attend to our hymns, respond to our prayers, propitious to our sacred performances and bestow upon us abundant food. 4

उक्थमिन्द्राय शंस्यं वर्धनं पुरुनिष्षिधे ।
शक्रो यथा सुतेषु णो रारणत्सख्येषु च ॥५॥
तमित्सखित्व ईमहे तं राये तं सुवीर्ये ।
स शक्र उत नः शकदिन्द्रो वसु दयमानः ॥६॥

ukthám índrāya ṣáṅsyaṃ várdhanam purunishshídhe | ṣakró yáthā sutéshu ṇo rārá̄ṇat sakhyéshu ca || 5 || tám ít sakhitvá īmahe táṃ rāyé táṃ suvíryc | sá ṣakrá utá naḥ ṣakad índro vásu dáyamānaḥ || 6 ||

॥२०॥

सुविवृतं सुनिरजमिन्द्र त्वादातमिद्यशः ।
गवामप व्रजं वृधि कृणुष्व राधो अद्रिवः ॥७॥
नहि त्वा रोदसी उभे ऋघायमाणमिन्वतः ।
जेषः स्वर्वतीरपः सं गा अस्मभ्यं धूनुहि ॥८॥
आश्रुत्कर्ण श्रुधी हवं नू चिद्दधिष्व मे गिरः ।
इन्द्र स्तोममिमं मम कृष्वा युजश्चिदन्तरम् ॥९॥
विद्मा हि त्वा वृषन्तमं वाजेषु हवनश्रुतम् ।
वृषन्तमस्य हूमह ऊतिं सहस्रसातमाम् ॥१०॥

suvivṛítam sunirájam índra tvádātam íd yáṣaḥ | gávām ápa vrajáṃ vṛidhi kriṇushvá rádho adrivaḥ || 7 || nahí tvā ródasī ubhé ṛighāyámāṇam ínvataḥ | jéshaḥ svárvatīr apáḥ sáṃ gá asmábhyaṃ dhūnuhi || 8 || áṣrutkarṇa ṣrudhí hávaṃ nú cid dadhishva me gíraḥ | índra stómam imám máma kṛishvá yujáṣ cid ántaram || 9 || vidmá hí tvā vṛíshantamaṃ vájeshu havanaṣrútam | vṛíshantamasya hūmaha ūtíṃ sahasrasátamām || 10 ||

Let us sing such divine hymns as reveal and extol the one and only powerful God who can guide our children and friends and also be the repeller of our foes. 5

To Him alone we pray for friendship, for wealth and for valour; He alone is powerful, and He alone can protect us from injury and confer wealth on us. 6

O bounteous God, throw open the gates of knowledge and wealth, for only you can render them easy attainment and give us in abundance. 7

All the evil forces of the earth and celestial regions are ineffective in your presence. May you give strength to our noble efforts, mental or physical, to the fullest extent. 8

Omniscient God, you hear every word, even every heart-throb, however feebly expressed. Listen quickly to my invocations; accept my loving utterances as it were from a friend. 9

आ तू न॑ इन्द्र कौशिक मन्दसा॒नः सु॒तं पि॑ब ।
नव्य॒मायुः॒ प्र सू॒ ति॑र कृ॒धी स॑हस्र॒सामृषि॑म् ॥११॥
परि॑ त्वा गिर्वणो॒ गिर॑ इ॒मा भ॑वन्तु वि॒श्वतः॑ ।
वृ॒द्धायु॒मनु॒ वृद्ध॑यो॒ जुष्टा॑ भवन्तु॒ जुष्ट॑यः ॥१२॥

á tū́ na indra kauṣika mandasānáḥ sutám piba | návyam áyuḥ prá sū́ tira kṛidhí sahasrasam ṛíshim || 11 || pári tvā girvaṇo gíra imá bhavantu viṣvátaḥ | vṛiddháyum ánu vṛíddhayo júshṭa bhavantu júshṭayaḥ || 12 ||

(११) एकादशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य माधुच्छन्दसो जेता ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

॥२१॥

इन्द्रं॒ विश्वा॑ अवीवृधन्त्समु॒द्रव्य॑चसं॒ गिरः॑ ।
र॒थीत॑मं र॒थीनां॒ वाजा॑नां॒ सत्प॑तिं॒ पति॑म् ॥१॥
स॒ख्ये त॑ इन्द्र वा॒जिनो॒ मा भे॑म शवसस्पते ।
त्वाम॒भि प्र णो॑नुमो॒ जेता॑र॒मप॑राजितम् ॥२॥
पू॒र्वीरिन्द्र॑स्य रा॒तयो॒ न वि द॑स्यन्त्यू॒तयः॑ ।
यदी॒ वाज॑स्य॒ गोम॑तः स्तो॒तृभ्यो॒ मंह॑ते म॒घम् ॥३॥
पु॒रां भि॒न्दुर्युवा॑ क॒विरमि॑तौजा अजायत ।
इन्द्रो॒ विश्व॑स्य॒ कर्म॑णो ध॒र्ता व॒ज्री पु॑रुष्टु॒तः ॥४॥

11

Índraṃ víṣvā avīvṛidhan samudrávyacasaṃ gíraḥ | rathítamaṃ rathínaṃ vájānaṃ sátpatim pátim || 1 || sakhyé ta índra vājíno má bhema ṣavasas pate | tvám abhí prá ṇonumo jétāram áparājitam || 2 || pūrvír índrasya rātáyo ná ví dasyanty ūtáyaḥ | yádi vájasya gómata stotṛíbhyo máṅhate maghám || 3 || purám bhindúr yúvā kavír ámitaujā ajāyata | índro víṣvasya kármaṇo dhartá vajrí purushṭutáḥ || 4 ||

Come quickly, O preceptor, the resplendent Lord, to accept our humble homage. Confer long life that merits commendation; may you give us spiritual vision to discern the deep meanings of the sacred hymns. 11

May our invocations spread far and wide; may they sing out your glory all round and may your blessed devotees dedicate their lives to making the world happy and prosperous. 12

11

All our praises magnify God, who is as vast as the ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous. 1

Supported by your friendship, may we never be afraid of evil forces, O cherisher of strength and conqueror, the unconquered God. 2

The all merciful providence is showering wealth and wisdom from His treasury since eternity. It flows continuously and endlessly. His copious gifts will ever be made available to His faithful devotees. 3

The resplendent God, composer and dispenser of creation, is ever-young, ever-wise, ever-sustainer of all pious acts, and dispeller of evils. May we all obey Him and pay homage to His magnanimity. 4

त्वं वलस्य गोमतोऽपावरद्रिवो बिलम् ।
त्वां देवा अबिभ्युषस्तुज्यमानास आविषुः ॥५॥
तवाहं शूर रातिभिः प्रत्यायं सिन्धुमावदन् ।
उपातिष्ठन्त गिर्वणो विदुष्टे तस्य कारवः ॥६॥
मायाभिरिन्द्र मायिनं त्वं शुष्णमवातिरः ।
विदुष्टे तस्य मेधिरास्तेषां श्रवांस्युत्तिर ॥७॥
इन्द्रमीशानमोजसाभि स्तोमा अनूषत ।
सहस्रं यस्य रातय उत वा सन्ति भूयसीः ॥८॥

tvám valásya gómató 'pāvar adrivo bílam | tvā́ṃ devā́ ábibhyushas tujyámānāsa āvishuḥ || 5 || távāhám śūra rātíbhiḥ práty āyaṃ síndhum āvádan | úpātishṭhanta girvaṇo vidúsh ṭe tásya kārávaḥ || 6 || māyā́bhir indra māyínaṃ tvám śúshṇam ávātiraḥ | vidúsh ṭe tásya médhirās téshāṃ śrávāṅsy út tira || 7 || índram ī́śānam ójasābhí stómā anūshata | sahásraṃ yásya rātáya utá vā sánti bhū́yasīḥ || 8 ||

[अथ चतुर्थोऽनुवाकः ॥] (१२) द्वादशं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । अग्निर्देवता, तत्रापि (६) षष्ठ्या ऋच आद्यपादस्य निर्मथ्याहवनीयावग्नी देवते । गायत्री छन्दः ॥

॥२२॥ अग्निं दूतं वृणीमहे होतारं विश्ववेदसम् । अस्य यज्ञस्य सुक्रतुम् ॥१॥
अग्निमग्निं हवीमभिः सदा हवन्त विश्पतिम् । हव्यवाहं पुरुप्रियम् ॥२॥

12.

Agním dūtáṃ vṛiṇīmahe hótāraṃ viśvávedasam | asyá yajñásya sukrátum || 1 || agním-agnim hávīmabhiḥ sádā havanta viśpátim | havyavā́ham purupriyám || 2 ||

As the sun breaks open the dense dark clouds which obstruct the rays of the light, (or as concealed cattle is released from a cave by breaking open its doors), so God removes evil forces and brightens the path of virtuous devotees. Wise men can cast out fear when they have found God as their ally. 5

Attracted by your bounties, I again come, O mighty God, to you, singing your glory in full-throated voice. All right-minded faithful men come to you for your blessings, as they have known your munificence. 6

Resplendent God, let the deceitful and tyrannous people be defeated by honest people through their clever strategy. May they (the virtuous and honest) be rewarded by you with abundant wealth and food. 7

Even more, with full faith and enthusiasm than ever, may the reciters of sacred hymns sing the glories of God, the sovereign master of the universe whose bounties are thousands, beyond the counts. 8

12

We accept adorable God as the messenger of all virtues, presiding over our sacred performaces, and the source of all inspirations. We adore Him as we acclaim Him as the perfecter of benevolent deeds. 1

With dedicated noble deeds and invocations we offer homage to our lord of men, most enlightened and respendent Lord, beloved of many. Assuredly, He will respond to our offerings with a generous heart. 2

अग्ने॑ दे॒वाँ इ॒हा व॑ह जज्ञा॒नो वृ॒क्तब॑र्हिषे । असि॒ होता॑ न॒ ईड्यः॑ ॥३॥
ताँ उ॑श॒तो वि बो॑धय॒ यद॑ग्ने॒ यासि॑ दू॒त्य॑म् । दे॒वैरा स॑त्सि ब॒र्हिषि॑ ॥४॥
घृता॑हवन दीदिवः॒ प्रति॑ ष्म॒ रिष॑तो द॒ह । अग्ने॒ त्वं र॑क्ष॒स्विनः॑ ॥५॥
अ॒ग्निना॒ग्निः समि॑ध्यते क॒विर्गृ॒हप॑ति॒र्युवा॑ । ह॒व्य॒वाड् जु॒ह्वा॑स्यः ॥६॥

ágne deváñ
ihá vaha jajñānó vṛiktábarhishe | ási hótā na íḍyaḥ || 3 ||
táñ usató ví bodhaya yád agne yási dūtyàm | devaír á
satsi barhíshi || 4 || ghṛítāhavana dīdivaḥ práti shma ríshato
daha | ágne tváṃ rakshasvínaḥ || 5 || agnínāgníḥ sám idhyate
kavír gṛihápatir yúvā | havyavâḍ juhvàsyaḥ || 6 ||

॥२३॥ क॒विम॒ग्निमुप॑ स्तुहि स॒त्यध॑र्माणमध्व॒रे । दे॒वम॑मीव॒चात॑नम् ॥७॥
यस्त्वाम॑ग्ने ह॒विष्प॑तिर्दू॒तं दे॑व सप॒र्यति॑ । तस्य॑ स्म प्रावि॒ता भ॑व ॥८॥
यो अ॒ग्निं दे॒ववी॑तये ह॒विष्माँ॑ आ॒विवा॑सति । तस्मै॑ पावक मृळय ॥९॥
स नः॑ पावक दीदि॒वोऽग्ने॑ दे॒वाँ इ॒हा व॑ह । उप॑ य॒ज्ञं ह॒विश्च॑ नः ॥१०॥

kavím agním úpa stuhi satyádharmāṇam adhvaré | de
vám amīvacátanam || 7 || yás tvám agne havíshpatir dūtáṃ
deva saparyáti | tásya sma prāvitá bhava || 8 || yó agníṃ
devávītaye havíshmāñ ávívāsati | tásmai pāvaka mṛiḷaya
|| 9 || sá naḥ pāvaka dīdivó 'gne deváñ ihá vaha | úpa ya
jñáṃ havíṣ ca naḥ || 10 ||

Adorable God, may we see you manifested in Nature's glories, which reveal your presence to us; you alone are to be adored. 3

O adorable God, you are our messenger of Nature's divine glories; may we through you be the possessors of Nature's bounties. May you come to us with Nature's bounties. 4

Adorable God, we invoke you with our dedicated noble actions. Dispel our internal evil conflicts arising out of selfishness and ignorance. 5

Through the adorable God, the terrestrial and cosmic fires are also kindled. May we all sing the glory of God, who is ever-young and all-wise. He is the only guardian of virtuous devotees. He accepts earnest offerings and showers on us His blessings generously. 6

May we worship, the all-wise, the all-knowing and the supreme sustainer of eternal laws. He is the one who destroys evils, apparent or concealed, through His supreme goodness. 7

O adorable God, messenger of all virtues, may you be the protector of him, who serves you through his pious actions, and who dedicates his life to the service of mankind. 8

May you, O purifier, be propitious to him who approaches you through honest devotion and through pious mind dedicated to the well-being of the needy and saintly. 9

Adorable God, may you inspire enlightened devotees who have assembled for work and worship and impel them to make united efforts for good of mankind. 10

स नः स्तवान आ भर गायत्रेण नवीयसा । रयिं वीरवतीमिषम् ॥११॥
अग्ने शुक्रेण शोचिषा विश्वाभिर्देवहूतिभिः । इमं स्तोमं जुषस्व नः ॥१२॥

sá na stávana á̧ bhara gāyatréṇa
náviyasā | rayím vīrávatīm ísham || 11 || ágne ṣukréṇa ṣo
císhā víṣvābhir deváhūtibhiḥ | imám stómam jushasva nal
|| 12 ||

(१३) त्रयोदशं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । (१) आद्याया ऋच इध्मः समिद्धो वाग्निः, (२) द्वितीयायास्तनूनपात्, (३) तृतीयाया नराशंसः, (४) चतुर्थ्या इळः, (५) पञ्चम्या बर्हिः, (६) षष्ठ्या देवीर्द्वारः, (७) सप्तम्या उषासानक्ता, (८) अष्टम्या दैव्यौ होतारौ प्रचेतसौ. (९) नवम्यास्तिस्रो देव्यः सरस्वतीळाभारत्यः, (१०) दशम्यास्त्वष्टा, (११) एकादश्या वनस्पतिः, (१२) द्वादश्याश्च स्वाहाकृतयोऽग्निरूपा देवताः । गायत्री छन्दः (एतदाप्रीसूक्तम्) ॥

॥२४॥ सुसमिद्धो न आ वह देवाँ अग्ने हविष्मते । होतः पावक यक्षि च ॥१॥
मधुमन्तं तनूनपाद्यज्ञं देवेषु नः कवे । अद्या कृणुहि वीतये ॥२॥
नराशंसमिह प्रियमस्मिन्यज्ञ उप ह्वये । मधुजिह्वं हविष्कृतम् ॥३॥
अग्ने सुखतमे रथे देवाँ ईळित आ वह । असि होता मनुर्हितः ॥४॥
स्तृणीत बर्हिरानुषग्घृतपृष्ठं मनीषिणः । यत्रामृतस्य चक्षणम् ॥५॥
वि श्रयन्तामृतावृधो द्वारो देवीरसश्चतः । अद्या नूनं च यष्टवे ॥६॥

13

Súsamiddho na á vaha deváñ agne havíshmate | hóta
pāvaka yákshi ca || 1 || mádhumantaṃ tanūnapad yajñáṃ de
véshu naḥ kave | adyá kṛiṇuhi vītáye || 2 || nárasáṅsam ih
priyám asmín yajñá úpa hvaye | mádhujihvaṃ havishkṛitai
|| 3 || ágne sukhátame ráthe deváñ īḷitá á vaha | ási hótā mé
nurhitaḥ || 4 || striṇītá barhír ānushág ghṛitápṛishṭham man
shiṇaḥ | yátrāmṛitasya cákshaṇam || 5 || ví ṣrayantām ṛita
vṛídho dváro devír asaṣcátaḥ | adyá nūnáṃ ca yáshṭav
|| 6 ||

May we be inspired to sing your glory through our ever-fresh hymns. Bestow upon us ever increasing prosperity, food and progeny. 11

O adorable God, we invoke you at our place of work and worship, and may we feel your radiance of purity and benevolence; may you be pleased by our wide-ranging prayers. 12

13

O all purifying adorable God, thoroughly enlightened, may you bring down to us the bounties of Nature, and may we perform the fire-ceremony to receive these bounties. 1

O wise and adorable, your awareness purifies and protects each and every part of the human body. May our noble deeds bring to us the bounties of Nature, material and spiritual. 2

I invoke the most adorable Lord, the one praised by all people, the sweet-tongued, completely dedicated, and the giver of nature's gifts. 3

O adorable God, enlighten hither the sense-organs; accompanying the wonderfully convenient body-chariot. You are the guardian of the interests of men. 4

O wise devotees, may you offer your tender and affectionate regards to adorable God to attain divine bliss, whilst you pour out the nectar of clarified butter (in the fire-ceremony) and spread the grassy-seats. 5

May the doors of divine knowledge and selfless service be set open this day and this very moment, so that we perform our sacred work unhampered. 6

नक्तोषासा सुपेशसास्मिन्यज्ञ उप ह्वये । इदं नो बर्हिरासदे ॥७॥
ता सुजिह्वा उप ह्वये होतारा दैव्या कवी । यज्ञं नो यक्षतामिमम् ॥८॥
इळा सरस्वती मही तिस्रो देवीर्मयोभुवः । बर्हिः सीदन्त्वस्रिधः ॥९॥
इह त्वष्टारमग्रियं विश्वरूपमुप ह्वये । अस्माकमस्तु केवलः ॥१०॥
अव सृजा वनस्पते देव देवेभ्यो हविः । प्र दातुरस्तु चेतनम् ॥११॥
स्वाहा यज्ञं कृणोतनेन्द्राय यज्वनो गृहे । तत्र देवाँ उप ह्वये ॥१२॥

náktoshásā supéṣasāsmín yajñá úpa hvaye | idáṃ no barhír āsáde || 7 || tá sujihvá úpa hvaye hótāra daívyā kaví | yajñáṃ no yakshatām imám || 8 || íḷā sárasvatī mahí tisró devír mayobhúvaḥ | barhíḥ sīdantv asrídhaḥ || 9 || ihá tváshṭāram agriyáṃ viṣvárūpam úpa hvaye | asmákam astu kévalaḥ || 10 || áva sṛijā vanaspate déva devébhyo havíḥ | prá dātúr astu cétanam || 11 || sváhā yajñáṃ kṛiṇotanéndrāya yájvano gṛihé || tátra deváñ úpa hvaye || 12 ||

(१४) चतुर्दशं सूक्तम्
(१-१२) द्वादशर्चस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । विश्वे देवा देवताः । गायत्री छन्दः ॥

ऐभिरग्ने दुवो गिरो विश्वेभिः सोमपीतये । देवेभिर्याहि यक्षि च ॥१॥
आ त्वा कण्वा अहूषत गृणन्ति विप्र ते धियः । देवेभिरग्न आ गहि ॥२॥

14

Aíbhir agne dúvo gíro víṣvebhiḥ sómapītaye | devébhir yāhi yákshi ca || 1 || á tvā káṇvā ahūshata gṛiṇánti vipra te dhíyaḥ | devébhir agna á gahi || 2 ||

May I admire the beauty of night and dawn, also at the time of this fire-ceremony; Nature has already provided them with a grassy-seat (as if, in the firmament). 7

I invoke both the sweet-tongued and eloquent divine poets, in order that they may bless and conduct the work of our fire-ceremony. 8

May the ever-glorious blissful virtues—*ila, saraswati, mahi* wisdom, speech and prosperity—occupy respectable places in our ceremony. 9

We invoke the supreme architect of this infinitely vast creation, who reveals His glory through splendid multifold manifestations. May He be solely ours. 10

O God, bestower of wealth of herbs and plants, we offer homage to you through our noble deeds and thoughts. May divine knowledge be our reward. 11

May we offer auspicious prayers to the resplendent Lord with the exclamation of SVAHA at the residence of the worshipper. We call also upon Nature's bounties to help us here. 12

14

May you be present with us, O mighty God, with all your Nature's bounties, whilst we adore you and pray, and may you bless those who pray with sweet emotional expressions and keep us away from selfish activities. 1

Adorable Lord, may you be with us for our enlightenment; the intellectuals extol your divine virtues. May you come to us along with Nature's bounties. 2

इन्द्रवायू बृहस्पतिं मित्राग्निं पूषणं भगम् । आदित्यान्मारुतं गणम् ॥३॥
प्र वो भ्रियन्त इन्दवो मत्सरा मादयिष्णवः । द्रप्सा मध्वश्चमूषदः ॥४॥
ईळते त्वामवस्यवः कण्वासो वृक्तबर्हिषः । हविष्मन्तो अरंकृतः ॥५॥
घृतपृष्ठा मनोयुजो ये त्वा वहन्ति वह्नयः । आ देवान्त्सोमपीतये ॥६॥

indravāyū́ bṛíhaspá-
tim mitrāgním pūshánam bhágam | ādityā́n mā́rutam gaṇám || 3 || prá vo bhriyanta índavo matsarā́ mādayishṇávaḥ | drapsā́ mádhvaś camūshádaḥ || 4 || ī́ḷate tvā́m avasyávaḥ káṇvāso vṛiktábarhishaḥ | havíshmanto araṃkṛítaḥ || 5 || ghṛitápṛishṭhā manoyújo yé tvā váhanti váhnayaḥ | ā́ devā́n sómapītaye || 6 ||

॥२७॥ तान्यजत्राँ ऋतावृधोऽग्ने पत्नीवतस्कृधि । मध्वः सुजिह्व पायय ॥७॥
ये यजत्रा य ईड्यास्ते ते पिबन्तु जिह्वया । मधोरग्ने वषट्कृति ॥८॥
आकीं सूर्यस्य रोचनाद्विश्वान्देवाँ उषर्बुधः । विप्रो होतेह वक्षति ॥९॥
विश्वेभिः सोम्यं मध्वग्न इन्द्रेण वायुना । पिबा मित्रस्य धामभिः ॥१०॥
त्वं होता मनुर्हितोऽग्ने यज्ञेषु सीदसि । सेमं नो अध्वरं यज ॥११॥

tā́n yájatrāñ ṛitāvṛídhó 'gne pátnīvatas kṛidhi | mā́dhvaḥ sujihva pāyaya || 7 || yé yájatrā yá ī́ḍyās té te pibantu jihváyā | mádhor agne váshaṭkṛiti || 8 || ā́kīṃ sū́ryasya rocanā́d víśvān devā́ñ usharbúdhaḥ | vípro hóteha vakshati || 9 || víśvebhiḥ somyám mádhv ágna índreṇa vāyúnā | píbā mitrásya dhā́mabhiḥ || 10 || tvám hótā mánurhitó 'gne yajñéshu sīdasi | sémáṃ no adhvarám yaja ||

We invoke you, the supreme source of intellect, with names such as resplendent, the source of vitality, supreme Lord, surveyor, adorable, nourisher, gracious, and the light and the vital-complex. 3

In respectful regards of all divine virtues are poured forth in the fire-ceremony these devotional offerings in exhilarating and melodious tunes. 4

The wise and pious priests wishing to obtain the protection of God against worldly struggles, seated on well-spread grass cushions, in the fire-ceremony pray to you, O God, for their fulfilment, after having suppressed all selfish aspirations. 5

May the senses, fickle and swift as horses and smooth, commanded by a strong-willed mind, bring loyal devotees to this place of work and worship, so that they enjoy the devotional songs. 6

O God, may the truthful promoters and participants of the sacred duties, together with their wives, assemble here and enjoy the sweet elixir of devotional hymns. 7

Let these pious promoters, who deserve veneration, be blessed by you, O God, to hear sweet melodious devotional songs. 8

May the wise invoker of divine virtues inspire us with the glory of all luminaries that accompany the dawn. 9

May our soul, mind and heart drink this exhilarating spiritual nectar of devotion and be in commune with adorable God. 10

O enlightened priest, you have been assigned to invoke all godly virtues at the place of worship. May you supervise this work with dedication. 11

युक्ष्वा ह्यरुषी रथे हरितो देव रोहितः । ताभिर्देवाँ इहा वह ॥१२॥

yukshvá hy árushī ráthe haríto deva rohítaḥ | tábhir deváñ ihá vaha || 12 ||

(१५) पञ्चदशं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । (१) आद्याया ऋच इन्द्रः, (२) द्वितीयाया मरुतः, (३) तृतीयायास्त्वष्टा, (४) चतुर्थ्या अग्निः, (५) पञ्चम्या इन्द्रः, (६) षष्ठ्या मित्रावरुणौ, (७–१०) सप्तमीतश्चतसृणां द्रविणोदा अग्निः, (११) एकादश्या अश्विनौ, (१२) द्वादश्याश्चाग्निर्देवताः (ऋतुदेवता एताः) । गायत्री छन्दः ॥

॥२८॥ इन्द्र सोमं पिब ऋतुना त्वा विशन्त्विन्दवः । मत्सरासस्तदोकसः ॥१॥
मरुतः पिबत ऋतुना पोत्राद्यज्ञं पुनीतन । यूयं हि ष्ठा सुदानवः ॥२॥
अभि यज्ञं गृणीहि नो ग्नावो नेष्टः पिब ऋतुना । त्वं हि रत्नधा असि ॥३॥
अग्ने देवाँ इहा वह सादया योनिषु त्रिषु । परि भूष पिब ऋतुना ॥४॥
ब्राह्मणादिन्द्र राधसः पिबा सोममृतूँरनु । तवेद्धि सख्यमस्तृतम् ॥५॥
युवं दक्षं धृतव्रत मित्रावरुण दूळभम् । ऋतुना यज्ञमाशाथे ॥६॥

15

Índra sómam píba ṛitúnā́ tvā viṣantv índavaḥ | matsarásas tádokasaḥ || 1 || márutaḥ píbata ṛitúnā potrád yajñám punītana | yūyáṃ hí shṭhá sudānavaḥ || 2 || abhí yajñáṃ gṛiṇīhi no gnávo néshṭaḥ píba ṛitúnā | tváṃ hí ratnadhá ási || 3 || ágne deváñ ihá vaha sādáyā yónishu trishú | pári bhūsha píba ṛitúnā || 4 || bráhmaṇād indra rádhasaḥ píbā sómam ṛitū́ñr ánu | távéd dhí sakhyám ástṛitam || 5 || yuváṃ dákshaṃ dhṛitavrata mítrāvaruna dūḷábham || ṛitúnā yajñám āṣāthe || 6 ||

O Lord of universe, please harness your powerful red rays to the chariot of the sun and delegate him and other Nature's bounties to bring light and life to this earth. 12

15

Resplendent Lord, please accept our invocations and grant our prayers offered to you according to the seasons. May our prayers reach you and be accepted as if they are being welcomed in their own home. 1

Lord of vital orders, please accept our devotion and sacred acts performed according to seasons. May you grace the place of work and worship with your presence; for you are bountiful. 2

O selfless benefactor, the supreme architect, bless our sacred work and worship. Accept our offerings suitable for all occasions and seasons. May they be entirely dedicated to you. May they be possessed by you; as all the treasures of wealth and wisdom belong to you alone. 3

Lord of creation, please direct your Nature's bounties to assist us through our triad of intellect, heart and mind; please bless it with decorations (of wisdom), and may you lovingly accept our devotional songs. 4

Resplendent Lord, please come and accept these seasonal devotional prayers offered by your truly-dedicated devotees. We solicit your friendship as only your friendship is unbroken and ever-lasting. 5

O God, source of enlightenment and vigour, enforcer of laws of this universe, efficacious and propitious, please come and accept our homage offered to you according to the seasons. 6

॥२९॥ द्रविणोदा द्रविणसो ग्रावहस्तासो अध्वरे । यज्ञेषु देवमीळते ॥७॥
द्रविणोदा ददातु नो वसूनि यानि शृण्विरे । देवेषु ता वनामहे ॥८॥
द्रविणोदाः पिपीषति जुहोत प्र च तिष्ठत । नेष्ट्रादृतुभिरिष्यत ॥९॥
यत्त्वा तुरीयमृतुभिर्द्रविणोदो यजामहे । अध स्मा नो ददिर्भव ॥१०॥
अश्विना पिबतं मधु दीद्यग्नी शुचिव्रता । ऋतुना यज्ञवाहसा ॥११॥
गार्हपत्येन सन्त्य ऋतुना यज्ञनीरसि । देवान्देवयते यज ॥१२॥

draviṇodā́ drávinaso grā́vahastāso adhvaré | yajñéshu devám īḷate || 7 || draviṇodā́ dadātu no vásūni yā́ni śriṇviré deváshu tā́ vanāmahe || 8 || draviṇodā́ḥ pipīshati juhóta prá ca tishṭhata | neshṭrā́d ṛitúbhir ishyata || 9 || yát tvā turī́yam ṛitúbhir dráviṇodo yajāmahe | ádha smā no dadír bhava || 10 || áśvinā píbatam mádhu dī́dyagnī śucivrata | ṛitúnā yajñavāhasā || 11 || gā́rhapatyena santya ṛitúnā yajñanī́r asi | devā́n devayaté yaja || 12 ||

(१६) षोडशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥३०॥ आ त्वा वहन्तु हरयो वृषणं सोमपीतये । इन्द्र त्वा सूरचक्षसः ॥१॥

16

Á tvā vahantu hárayo vríshanam sómapītaye | índra tvā sū́racakshasaḥ || 1 ||

May our aspirants of wealth and wisdom, equipped with hard labour and learning, entreat the Lord of universe through devotional acts and prayers for getting material and spiritual prosperity. 7

May God, the bestower of all fortunes, grant wealth of every kind, ever-given to any one. May this wealth of ours be utilized for the benefit of the divines (i. e. for the welfare of humanity and not for self-gratification). 8

May those who seek and give true wealth and wisdom be firmly established in the world and command respect in their society. May they dedicate their work to God. 9

May you be generous to us, O benefactor, the prime cause of all the creation. We adore you, and invoke. Be with us and reveal your glory to us through your splendour. 10

The twin faculties—mental and vital—are accompanied and blessed by the brilliant wisdom of God, and they work through eternal laws. May our devotional offerings to God go to enrich these divine faculties. 11

May the supreme benefactor be identified with the household fire and thus partake in the welfare of every being in the family. May He have due regards for those who worship Him with devotion. 12

16

O resplendent God, accepter of our sweet devotional expressions, let your shining light, swift and radiant as the sun, reveal your glory. O bestower of bliss, please be with us. 1

इमा धाना घृतस्नुवो हरी इहोप वक्षतः । इन्द्रं सुखतमे रथे ॥२॥
इन्द्रं प्रातर्हवामह इन्द्रं प्रयत्यध्वरे । इन्द्रं सोमस्य पीतये ॥३॥
उप नः सुतमा गहि हरिभिरिन्द्र केशिभिः । सुते हि त्वा हवामहे ॥४॥
सेमं नः स्तोममा गह्युपेदं सवनं सुतम् । गौरो न तृषितः पिब ॥५॥

imá dhāná ghritasnúvo hárī ihópa vakshataḥ | índram sukhátame ráthe || 2 || índram prātár havamaha índram prayaty àdhvaré | índram sómasya pītáye || 3 || úpa naḥ sutám á́ gahi háribhir indra kesíbhiḥ | suté hí tvā hávāmahe || 4 || sémám na stómam á́ gahy úpedám sávanam sutám | gauró ná trishitáḥ piba || 5 ||

॥३१॥ इमे सोमास इन्दवः सुतासो अधि बर्हिषि । ताँ इन्द्र सहसे पिब ॥६॥
अयं ते स्तोमो अग्रियो हृदिस्पृगस्तु शंतमः । अथा सोमं सुतं पिब ॥७॥
विश्वमित्सवनं सुतमिन्द्रो मदाय गच्छति । वृत्रहा सोमपीतये ॥८॥
सेमं नः काममा पृण गोभिरश्वैः शतक्रतो । स्तवाम त्वा स्वाध्यः ॥९॥

imé sómāsa índavaḥ sutáso ádhi barhíshi | tā́ñ indra sáhase piba || 6 || ayám te stómo agriyó hṛidispṛig astu ṣáṃtamaḥ | áthā sómam sutám piba || 7 || víṣvam ít sávanam sutám índro mádāya gachati | vṛitrahá sómapītaye || 8 || sémám naḥ kámam á́ priṇa góbhir áṣvaiḥ ṣatakrato | stávāma tvā svādhyàḥ || 9 ||

May His quick and pleasing divine rays manifest His glory everywhere. May the chariot of the resplendent Lord reach the fields of ripe corn and farms of milk and butter. 2

We invoke the resplendent God for cherishing our sweet expressions of devotion in the morning and the commencement of every sacred performance. 3

O merciful resplendent God, please be with us and assist us in our noble deeds with your infinitely swift and all-wise goodness, and accept our offerings. 4

Please accept our devotions and be with us at this place of work and worship. All our deeds are dedicated to you alone. All our devotions flow unto you. May you accept them like a thirsty stag eagerly looking for water. 5

These over-flowing sweet expressions of intense devotions are for you only, O God. Accept them whether they are sprayed above in the sky or sprinkled on lowly grass. May you accept them and be ever-generous to bless us. 6

May these prayers, melodious and touching, stir your heart and be ever acceptable. Accept these prayers poured forth from the inmost of our heart. 7

Almighty God, the dispeller of evil forces, is present at every place of sacred performance, carrying His blessings, and accepts our devotions that gladden His heart. 8

May you, therefore, O God, embodiment of selfless noble actions, fulfil our desire for all wealth and wisdom. We offer our profound meditations and praises to you. 9

(१७) सप्तदशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । इन्द्रावरुणौ देवते । (१-३, ६-९) प्रथमतृचस्य षष्ठ्यादिचतुर्ऋचाश्च गायत्री, (४-५) चतुर्थीपञ्चम्योश्च पादनिचृत् [(५) पञ्चम्या ह्रसीयसी वा] गायत्री छन्दसी ॥

॥३२॥ इन्द्रावरुणयोरहं सम्राजोरव आ वृणे । ता नो मृळात ईदृशे ॥१॥
गन्तारा हि स्थोऽवसे हवं विप्रस्य मावतः । धर्तारा चर्षणीनाम् ॥२॥
अनुकामं तर्पयेथामिन्द्रावरुण राय आ । ता वां नेदिष्ठमीमहे ॥३॥
युवाकु हि शचीनां युवाकु सुमतीनाम् । भूयाम वाजदाव्नाम् ॥४॥
इन्द्रः सहस्रदाव्नां वरुणः शंस्यानाम् । क्रतुर्भवत्युक्थ्यः ॥५॥

17

Indrāvárunayor ahám samrájor áva á vriṇe | tá no mriḷáta īdríse || 1 || gántārā hí sthó 'vase hávaṃ víprasya mávataḥ | dhartárā carshaṇīnám || 2 || anukāmáṃ tarpayethām índrāvaruṇa rāyá á | tá vāṃ nédishṭham īmahe || 3 || yuváku hí sacīnāṃ yuváku sumatīnám | bhūyáma vājadávnām || 4 || índraḥ sahasradávnāṃ váruṇaḥ sáṅsyānām | krátur bhavaty ukthyàḥ || 5 ||

॥३३॥ तयोरिदवसा वयं सनेम नि च धीमहि । स्यादुत प्ररेचनम् ॥६॥
इन्द्रावरुण वामहं हुवे चित्राय राधसे । अस्मान्त्सु जिग्युषस्कृतम् ॥७॥
इन्द्रावरुण नू नु वां सिषासन्तीषु धीष्वा । अस्मभ्यं शर्म यच्छतम् ॥८॥
प्र वामश्नोतु सुष्टुतिरिन्द्रावरुण यां हुवे । यामृधाथे सधस्तुतिम् ॥९॥

táyor íd ávasā vayáṃ sanéma ní ca dhīmahi | syád utá prarécanam || 6 || índrāvaruṇa vām aháṃ huvé citráya rádhase | asmán sú jigyúshas kritam || 7 || índrāvaruna nú nú vāṃ síshāsantīshv dhīshv á | asmábhyaṃ sárma yacchatam || 8 || prá vām, asnotu sushṭutír índrāvaruṇa yám huvé | yám ṛidháthe sadhástutim || 9 ||

17

I seek the protection of almighty God, the sovereign ruler of the universe, the Lord of vitality and God of peace and prosperity; may He bless us with happiness. 1

For, He is ever the guardian of mankind and grants protection to His loyal devotees, of whom I am one. 2

Pray, grant us wealth, O almighty Lord, the source of all vitality, peace and prosperity; may we be blessed to remain always by your side. 3

May these devotional prayers offered in congregation by persons of pure words and thoughts be acceptable to you and may the persons be rewarded with your choicest blessings. 4

The resplendent God, the source of vitality, is the only giver among the givers of thousands; only He is to be praised for all the blessings that are received from Nature's forces working at His command. 5

Through His protection we earn, and whilst we earn it, it must be preserved and multiplied. 6

I invoke you God, the almighty, the source of vitality, for manifold wealth, and please let us have victory over the evils that torment us. 7

The mightiest of the mighty, the king of kings, please quickly bestow happiness upon us, for our thoughts go to you and you alone. 8

May the earnest praise, and the congregational praise, which I offer to you, O Lord of vitality, reach you for your acceptance and response. 9

[अथ पञ्चमोऽनुवाकः ॥]

(१८) अष्टादशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । (१-३) प्रथमतृचस्य ब्रह्मणस्पतिः, (४) चतुर्थ्या इन्द्रो ब्रह्मणस्पतिः सोमश्च, (५) पञ्चम्या ब्रह्मणस्पतिः सोम इन्द्रो दक्षिणा च, (६-८) षष्ठ्यादितृचस्य सदसस्पतिः, (९) नवम्याः सदसस्पतिर्नाराशंसो वा देवताः । गायत्री छन्दः ॥

॥३४॥ सोमानं स्वरणं कृणुहि ब्रह्मणस्पते । कक्षीवन्तं य औशिजः ॥१॥
यो रेवान्यो अमीवहा वसुवित्पुष्टिवर्धनः । स नः सिषक्तु यस्तुरः ॥२॥
मा नः शंसो अररुषो धूर्तिः प्रणङ्मर्त्यस्य । रक्षा णो ब्रह्मणस्पते ॥३॥
स घा वीरो न रिष्यति यमिन्द्रो ब्रह्मणस्पतिः । सोमो हिनोति मर्त्यम् ॥४॥
त्वं तं ब्रह्मणस्पते सोम इन्द्रश्च मर्त्यम् । दक्षिणा पात्वंहसः ॥५॥

18.

Sománaṃ sváraṇaṃ kṛiṇuhí brahmanas pate | kakshívantaṃ yá auṣijáḥ || 1 || yó reván yó amīvahá vasuvít pushṭivárdhanaḥ | sá naḥ sishaktu yás turáh || 2 || má nah ṣáṅso árarusho dhūrtíḥ práṇañ mártyasya | rákshā ṇo brahmaṇas pate || 3 || sá ghā vīró ná rishyati yám índro bráhmaṇas pátiḥ | sómo hinóti mártyam || 4 || tváṃ tám brahmaṇas pate sóma índraṣ ca mártyam | dákshiṇā pātv áṅhasaḥ || 5 ||

॥३५॥ सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् । सनिं मेधामयासिषम् ॥६॥
यस्मादृते न सिध्यति यज्ञो विपश्चितश्चन । स धीनां योगमिन्वति ॥७॥
आदृध्नोति हविष्कृतिं प्राञ्चं कृणोत्यध्वरम् । होत्रा देवेषु गच्छति ॥८॥
नराशंसं सुधृष्टममपश्यं सप्रथस्तमम् । दिवो न सद्ममखसम् ॥९॥

sádasas pátim ádbhutam priyám índrasya kā́myam | saním medhā́m ayāsisham || 6 || yásmād ṛité ná sídhyati yajñó vipaṣcítaṣ caná | sá dhīnā́ṃ yógam invati || 7 || ád ṛidhnoti havíshkṛitim prā́ñcaṃ kṛiṇoty adhvarám | hótrā devéshu gachati || 8 || nárāṣáṅsaṃ sudhṛíshṭamam ápaṣyaṃ saprátha-stamam | divó ná sádmamakhasam || 9 ||

18

O Lord, the preceptor, please make the seeker illustrious, who offers devotions to you, and make him talented too, just as those who specialize in creative activity. 1

May He who is opulent, the healer of the weak-minded, the acquirer of riches, augmenter of nourishment, the prompt bestower of rewards, be favourable to us. 2

Protect us, O all-wise God, so that no cruel censure of a malevolent creature may reach us. 3

The mortal brave, whom the almighty, the all-wise and showerer of blessings, protects, never meets destruction. 4

O Lord the preceptor, blissful, may you keep away mortals from committing sins. 5

I solicit understanding from the presiding Lord, the desirable, the bountiful and the wonderful, who befriends souls. 6

Without His assistance, invocations do not reach Him even if offered by intellectuals. He verily would lead us to our objective. 7

Through Him may our invocations become worthy to commune with His divine self. 8

He, the illustrious leader, leads His devotee on the divine path, makes him resolute in mind and assists him to achieve extensive results from his selfless service. 9

(१९) एकोनविंशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । अग्निर्मरुतश्च देवताः । गायत्री छन्दः ॥

॥३६॥ प्रति त्यं चारुमध्वरं गोपीथाय प्र हूयसे । मरुद्भिरग्न आ गहि ॥१
नहि देवो न मर्त्यो महस्तव क्रतुं परः । मरुद्भिरग्न आ गहि ॥२
ये महो रजसो विदुर्विश्वे देवासो अद्रुहः । मरुद्भिरग्न आ गहि ॥३
य उग्रा अर्कमानृचुरनाधृष्टास ओजसा । मरुद्भिरग्न आ गहि ॥४
ये शुभ्रा घोरवर्पसः सुक्षत्रासो रिशादसः । मरुद्भिरग्न आ गहि ॥५

19

Prati tyáṃ cárum adhvaráṃ gopīthāya prá hūyase marúdbhir agna á gahi || 1 || nahí devó ná mártyo mahá táva krátum paráḥ | ma° || 2 || yé mahó rájaso vidúr víṣv deváso adrúhaḥ | ma° || 3 || yá ugrá arkám ānṛicúr ánā dhṛishṭāsa ójasā | ma° || 4 || yé ṣubhrá ghorávarpasaḥ suksha tráso riṣádasaḥ | ma° || 5 ||

॥३७॥ ये नाकस्याधि रोचने दिवि देवास आसते । मरुद्भिरग्न आ गहि ॥६
य ईङ्खयन्ति पर्वतान् तिरः समुद्रमर्णवम् । मरुद्भिरग्न आ गहि ॥७
आ ये तन्वन्ति रश्मिभिस्तिरः समुद्रमोजसा । मरुद्भिरग्न आ गहि ॥८
अभि त्वा पूर्वपीतये सृजामि सोम्यं मधु । मरुद्भिरग्न आ गहि ॥९

yé nákasyádhi rocané diví devása ásate | ma° || 6 || y īṅkháyanti párvatān tiráḥ samudrám arṇavám | ma° || 7 á yé tanvánti raṣmíbhis tiráḥ samudrám ójasā | ma° || 8 abhí tvā purvápīṭaye sṛijámi somyám mádhu | ma° || 9 ||

19

Earnestly we invoke you to dwell in the innermost chambers of our heart, to accept our loving devotions to you. Please come to us, O adorable God, with your vital forces. 1

None of the cosmic forces nor any person in particular deserves our dedication. Please come to us, O Lord of spiritual fire, with vital forces to accept our offerings of deep love. 2

No one except you is divine and devoid of malignity. No one knows who causes the great waters to come down and who presides over the eternal laws; please come to us, O adorable Lord, with the vital forces. 3

No one knows, who is fierce and mighty, who commands the rain to come down and who has unconquerable strength. Please come to us, O adorable God, with vital forces, to embrace us and enlighten. 4

O adorable God, may you come to us with vital forces, brilliant, terrific and yet benevolent and protective. 5

O Lord of spiritual fire, may you be with us with vital forces working behind the luminaries in the radiant celestial regions beyond the sun. 6

O adorable God, please be with us with vital forces which scatter the clouds, and set in motion the cosmic forces. 7

O adorable God, please be with us with vital forces which work through the clouds, through the rays of the sun and with their vigour agitate the ocean. 8

O adorable God, may you be with us with your vital forces; I pour out the devotional prayers, sweet like elixir, which may lovingly be accepted by you, and enjoyed. 9

(२०) विंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । ऋभवो देवताः । गायत्री छन्दः ॥

॥१॥ अयं देवाय जन्मने स्तोमो विप्रेभिरासया । अकारि रत्नधातमः ॥१॥
य इन्द्राय वचोयुजा ततक्षुर्मनसा हरी । शमीभिर्यज्ञमाशत ॥२॥
तक्षन्नासत्याभ्यां परिज्मानं सुखं रथम् । तक्षन्धेनुं सबर्दुघाम् ॥३॥
युवाना पितरा पुनः सत्यमन्त्रा ऋजूयवः । ऋभवो विष्ट्यक्रत ॥४॥
सं वो मदासो अग्मतेन्द्रेण च मरुत्वता । आदित्येभिश्च राजभिः ॥५॥

20

Ayáṃ deváya jánmane stómo víprebhir āsayá | ákāri ratnadhátamaḥ || 1 || yá índrāya vacoyújā tatakshúr mánasā hárī | ṣámībhir yajñám āṣata || 2 || tákshan násatyābhyām párijmānaṃ sukháṃ rátham | tákshan dhenúṃ sabardúghām || 3 || yúvānā pitárā púnaḥ satyámantrā ṛijūyávaḥ | ṛibhávo vishṭy àkrata || 4 || sáṃ vo mádāso agmaténdrena ca marútvatā | ādityébhiṣ ca rájabhiḥ || 5 ||

॥२॥ उत त्यं चमसं नवं त्वष्टुर्देवस्य निष्कृतम् । अकर्त चतुरः पुनः ॥६॥
ते नो रत्नानि धत्तन त्रिरा साप्तानि सुन्वते । एकमेकं सुशस्तिभिः ॥७॥
अधारयन्त वह्नयोऽभजन्त सुकृत्यया । भागं देवेषु यज्ञियम् ॥८॥

utá tyáṃ camasáṃ návaṃ tváshṭur devásya níshkṛitam | ákarta catúraḥ púnaḥ || 6 || té no rátnāni dhattana trír á sáptāni sunvaté | ékam-ekaṃ suṣastíbhiḥ || 7 || ádhārayanta váhnayó 'bhajanta sukṛityáyā | bhāgám devéshu yajñíyam || 8 ||

20

This hymn, rich in thoughts, has been addressed by the sages with their own mouths to the learned. 1

Efforts of such persons alone will lead to glorious success as they dedicate themselves to God selflessly with their words, thoughts and skill. 2

With the aid of two universally-true-laws (particularized and generalized) these learned and spiritualized sages have carved out the ideal way to a progressive and happy society. Also, they speak such sublime words, as would inspire mankind for ever. 3

These prudent persons, preservers of a sacred heritage, being honest and straight-forward, consistently strive to promote these eternal principles of life. 4

Together they receive and enjoy the blessings of the resplendent, venerable, ever-shining supreme Lord. 5

These enlightened sages first observe and make a deep study of the secrets of God's creation, and of divine knowledge and then repeatedly form their own versions invested with new vigour and suited to the times. 6

Together and individually, through their sevenfold benevolent deeds, they attain threefold glory—(physical, mental, and spiritual). 7

Through their pious acts, these illustrious sages receive their share of the reverential homage, dedicated to the supreme Lord and Nature's bounties. 8

(२१) एकविंशं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । इन्द्राग्नी देवते । गायत्री छन्दः ॥

॥३॥ इहेन्द्राग्नी उप॑ ह्वये तयो॒रित्स्तोम॑मुश्मसि । ता सोम॑ सोम॒पात॑मा ॥१॥
ता य॒ज्ञेषु॒ प्र शंसतेन्द्राग्नी शुम्भता नरः । ता गा॑य॒त्रेषु॑ गायत ॥२॥
ता मि॒त्रस्य॒ प्रश॑स्तय इन्द्राग्नी ता ह॑वामहे । सो॒म॒पा सोम॑पीतये ॥३॥
उ॒ग्रा सन्ता॑ हवामह उपे॒दं सव॑नं सु॒तम् । इन्द्राग्नी एह ग॑च्छताम् ॥४॥
ता म॒हान्ता॑ सद॒स्पती॒ इन्द्राग्नी॒ रक्ष॑ उब्जतम् । अप्र॑जाः सन्त्व॒त्रिणः॑ ॥५॥
तेन॑ स॒त्येन॑ जागृत॒मधि॑ प्रचे॒तुने॑ प॒दे । इन्द्राग्नी॒ शर्म॑ यच्छतम् ॥६॥

21

Ihéndrāgní úpa hvaye táyor ít stómam uṣmasi | tā́ sómam somapā́tamā || 1 || tā́ yajñéshu prá ṣaṅsatendrāgní sumbhatā naraḥ | tā́ gāyatréshu gāyata || 2 || tā́ mitrásya práṣastaya indrāgní tā́ havāmahe | somapā́ sómapītaye || 3 || ugrā́ sántā havāmaha úpedám sávanaṃ sutám | indrāgní éhá gachatām || 4 || tā́ mahā́ntā sádaspátī índrāgnī ráksha ubjatam | áprajāḥ santv atríṇaḥ || 5 || téna satyéna jāgṛitam ádhi pracetúne padé | índrāgnī sárma yachatam || 6 ||

(२२) द्वाविंशं सूक्तम्

(१-२१) एकविंशत्यृचस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । (१-४) प्रथमादिचतुर्ऋचामश्विनौ, (५-८) पञ्चम्यादिचतसृणां सविता, (९-१०) नवमीदशम्योरग्निः, (११) एकादश्या देव्यः, (१२) द्वादश्या इन्द्राणीवरुणान्यग्नाय्यः, (१३-१४) त्रयोदशीचतुर्दश्योर्द्यावापृथिव्यौ, (१५) पञ्चदश्याः पृथिवी, (१६) षोडश्या विष्णुर्देवा वा, (१७-२१) सप्तदश्यादिपञ्चानाञ्च विष्णुर्देवताः । गायत्री छन्दः ॥

॥४॥ प्रा॒त॒र्युजा॒ वि बो॑धया॒श्विना॒वेह ग॑च्छताम् । अ॒स्य सोम॑स्य पी॒तये॑ ॥१॥
या सु॒रथा॑ र॒थीत॑मो॒भा दे॒वा दि॑वि॒स्पृशा॑ । अ॒श्विना॒ ता ह॑वामहे ॥२॥

22

Prātaryújā ví bodhayāṣvínāv éhá gachatām | asyá sómasya pītáye || 1 || yā́ suráthā rathítamobhā́ devā́ divispṛíṣā | aṣvínā tā́ havāmahe || 2 ||

21

I invoke hither the resplendent and adorable Lord to whom we offer our devotions; let Him, acceptor of the nectar of bliss, receive our humble offerings. 1

O men, praise the resplendent and adorable Lord in your sacred worship, and sing unto Him the hymns in Gayatri verses. 2

We invoke the resplendent and adorable Lord, the preserver of the spiritual fire of devotees, offering heartfelt expressions of devotion. 3

Strengthened by that faith, we invoke the resplendent adorable Lord. May He be with us hither to awaker divine consciousness and happiness. 4

May the mighty resplendent and adorable presiding Lord render the fiends (men dangerous to society) powerless and make sterile the devourers of the virtuous. 5

O supreme and glorious God, preserver of the virtuous, may you continue to be the bestower of truth and justice, stationed in a position where you have a full knowledge of the consequences of our actions. May you bestow happiness upon us. 6

22

Awaken the pair of mental and vital powers. Yoke them every morning in work and worship. May they experience the joy of spiritual eminence. 1

We invoke these divine vital powers animating the chariot of the human body. May they touch the height of spiritual radiance. 2

या वां कशा मधुमत्यश्विना सूनृतावती । तया यज्ञं मिमिक्षतम् ॥३॥
नहि वामस्ति दूरके यत्रा रथेन गच्छथः । अश्विना सोमिनो गृहम् ॥४॥
हिरण्यपाणिमूतये सवितारमुप ह्वये । स चेत्ता देवता पदम् ॥५॥

yā́ vām kásā mádhumaty áṣvinā sūnṛ́tāvatī | táyā yajñám mimikshatam || 3 || nahí vām ásti dūraké yátrā ráthena gáchathaḥ | áṣvinā somíno gṛihám || 4 || híraṇyapāṇim ūtáye savitā́ram úpa hvaye | sá céttā devátā padám || 5 ||

॥४॥ अपां नपातमवसे सवितारमुप स्तुहि । तस्य व्रतान्युश्मसि ॥६॥
विभक्तारं हवामहे वसोश्चित्रस्य राधसः । सवितारं नृचक्षसम् ॥७॥
सखाय आ नि षीदत सविता स्तोम्यो नु नः । दाता राधांसि शुम्भति ॥८॥
अग्ने पत्नीरिहा वह देवानामुशतीरुप । त्वष्टारं सोमपीतये ॥९॥
आ ग्ना अग्न इहावसे होत्रां यविष्ठ भारतीम् । वरूत्रीं धिषणां वह ॥१०॥

apā́ṃ nápātam ávase savitā́ram úpa stuhi | tásya vratā́ny uṣmasi || 6 || vibhaktā́raṃ havāmahe vásoṣ citrásya rā́dhasaḥ | savitā́raṃ nṛicákshasam || 7 || sákhāya ā́ ní shīdata savitā́ stómyo nú naḥ | dā́tā rā́dhāṅsi ṣumbhati || 8 || ágne pátnīr ihā́ vaha devā́nām uṣatī́r úpa | tváshṭāraṃ sómapītaye || 9 || ā́ gnā́ agna ihā́vase hótrāṃ yavishṭha bhā́ratīm | várūtrīṃ dhisháṇāṃ vaha || 10 ||

॥५॥ अभि नो देवीरवसा महः शर्मणा नृपत्नीः । अच्छिन्नपत्राः सचन्ताम् ॥११॥
इहेन्द्राणीमुप ह्वये वरुणानीं स्वस्तये । अग्नायीं सोमपीतये ॥१२॥

abhí no devī́r ávasā maháḥ ṣármaṇā nṛipátnīḥ | áchinnapatrāḥ sacantām || 11 || ihéndrāṇī́m úpa hvaye varuṇānī́ṃ svastáye | agnā́yīṃ sómapītaye || 12 ||

We call you, O vital powers; come with your swift and sweet controlling power, like a wet whip-lash, to lead mankind to its ultimate destination. 3

O vital powers, the innermost chamber of the prayerful devotee, to which you are proceeding in your car, is not far from you. 4

For preservation, I invoke the divine creator, imbued with golden radiance. Only realization of His nature leads one to the final destination. 5

Worship the eternal divine creator alone for protection; with the aid of His imperishable laws we can achieve our noble aspirations. 6

We invoke the source of light, the divine creator, bestower of a wonderful home full of wealth and wisdom. 7

May our friends assemble and sit down to pay homage to the divine creator, for only He can bestow divine wisdom. 8

O adorable God, may you depute all the vital virtues of cosmos and Nature's bounties to embellish our devotional prayers. 9

O adorable God, may all the lovable virtues, generosity, wisdom, knowledge and intellect gather here to promote our well-being and guidance. 10

May these divine virtues, full of infinite vigour and preserving faculties, be with us in all our activities for our protection and happiness. 11

I invoke all virtues, venerability, resplendence and adoration, O glorious God, for spiritual bliss and felicity. 12

मही द्यौः पृथिवी च न इमं यज्ञं मिमिक्षताम् । पिपृतां नो भरीमभिः ॥१३॥
तयोरिद्घृतवत्पयो विप्रा रिहन्ति धीतिभिः । गन्धर्वस्य ध्रुवे पदे ॥१४॥
स्योना पृथिवि भवानृक्षरा निवेशनी । यच्छा नः शर्म सप्रथः ॥१५॥

mahí dyaúḥ pṛithiví ca na imáṃ yajñáṃ mimikshatām | pipṛitáṃ no bhárīmabhiḥ || 13 || táyor íd ghṛitávat páyo víprā rihanti dhītíbhiḥ | gandharvásya dhruvé padé || 14 || syoná pṛithivi bhavānṛiksharā nivéṣanī | yáchā naḥ ṣarma saprátha ḥ || 15 ||

॥७॥ अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे । पृथिव्याः सप्त धामभिः ॥१६॥
इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् । समूळ्हमस्य पांसुरे ॥१७॥
त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः । अतो धर्माणि धारयन् ॥१८॥
विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे । इन्द्रस्य युज्यः सखा ॥१९॥
तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततम् ॥२०॥
तद्विप्रासो विपन्यवो जागृवांसः समिन्धते । विष्णोर्यत्परमं पदम् ॥२१॥

áto devā́ avantu no yáto víshṇur vicakramé | pṛithivyā́ḥ saptá dhā́mabhiḥ || 16 || idáṃ víshṇur ví cakrame tredhā́ ní dadhe padam | sámūḷham asya pāṅsuré || 17 || trī́ṇi padā́ ví cakrame víshṇur gopā́ ádābhyaḥ | áto dhármāṇi dhāráyan || 18 || víshṇoḥ kármāṇi paṣyata yáto vratā́ni paspaṣé | índrasya yújyaḥ sákhā || 19 || tád víshṇoḥ paramáṃ padáṃ sádā paṣyanti sūráyaḥ | divíva cákshur ā́tatam || 20 || tád víprāso vipanyávo jāgṛivā́ṅsaḥ sám indhate | víshṇor yát paramáṃ padám || 21 ||

May the Lord of the terrestrial and celestial regions bless us and give us strength to achieve our aspirations. 13

The spiritualized sages, through their wisdom and worship, enjoy ever-increasing spiritual bliss which takes them to the highest level of righteousness here and beyond. 14

May our enjoyment on this earth be devoid of painful experiences and may we have a comfortable place to live and may we enjoy the full span of a happy life. 15

May the omnipresent God, along with Nature's bounties, preserve us on that part of the earth whence the Lord measured the seven regions. (This refers to that part of the earth on which the divine revelation came to men through seven metres of the Vedic verses). 16

The omnipresent and the all-powerful God dominates over all the three regions, earth, mid-region and the celestial. His one step is rooted in the deep dark mystery, beyond the knowledge of mankind. 17

The omnipresent God, the preserver of the indomitable, created three regions, the earth, mid-region and the celestial. He sustains and preserves the sanctity of all vital functions that keep life ticking. 18

Behold the marvellous creations of omnipresent God who fulfills our noble aspirations. He is a true friend of the soul. 19

The wise and true seekers realize God through meditation within their own self; they see Him vividly as the eye ranges over the sky. 20

By transcendental meditation and pious acts the vigilant seeker of truth realizes the all-pervading God within the innermost cavity, the supreme abode of the Lord. 21

(२३) त्रयोविंशं सूक्तम्

(१–२४) चतुर्विंशत्यृचस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । (१) प्रथमाया ऋचो वायुः, (२–३) द्वितीयातृतीययोरिन्द्रवायू, (४–६) चतुर्थ्यादितृचस्य मित्रावरुणौ, (७–९) सप्तम्यादितृचस्येन्द्रो मरुत्वान्, (१०–१२) दशम्यादितृचस्य विश्वे देवाः, (१३–१५) त्रयोदश्यादितृचस्य पूषा, (१६–२२, २३) षोडश्यादिसप्तानां त्रयोविंश्याः पूर्वार्धस्य चापः, (२३, २४) त्रयोविंश्याः परार्धस्य चतुर्विंश्याश्चाग्निर्देवताः । (१–१८) प्रथमाद्यष्टादशर्चां गायत्री, (१९) एकोनविंश्याः पुरउष्णिक्, (२१) एकविंश्याः प्रतिष्ठा, (२०, २२–२४) विंश्या द्वाविंश्यादितृचस्य चानुष्टुप् छन्दांसि ॥

॥८॥ तीव्राः सोमास आ गह्याशीर्वन्तः सुता इमे । वायो तान्प्रस्थितान्पिब ॥१॥
उभा देवा दिविस्पृशेन्द्रवायू हवामहे । अस्य सोमस्य पीतये ॥२॥
इन्द्रवायू मनोजुवा विप्रा हवन्त ऊतये । सहस्राक्षा धियस्पती ॥३॥
मित्रं वयं हवामहे वरुणं सोमपीतये । जज्ञाना पूतदक्षसा ॥४॥
ऋतेन यावृतावृधावृतस्य ज्योतिषस्पती । ता मित्रावरुणा हुवे ॥५॥

23

Tīvráḥ sómāsa á gahy āṣírvantaḥ sutá imé | váyo tán prásthitān piba || 1 || ubhá devá divispṛíṣendravāyú havāmahe | asyá sómasya pītáye || 2 || indravāyú manojúvā víprā havanta ūtáye | sahasrākshá dhiyás pátī || 3 || mitráṃ vayáṃ havāmahe várunaṃ sómapītaye | jajñāná pūtádakshasā || 4 || ṛiténa yáv ṛitāvṛídhāv ṛitásya jyótishas pátī | tá mitrává-ruṇā huve || 5 ||

॥१०॥ वरुणः प्राविता भुवन्मित्रो विश्वाभिरूतिभिः । करतां नः सुराधसः ॥६॥
मरुत्वन्तं हवामह इन्द्रमा सोमपीतये । सजूर्गणेन तृम्पतु ॥७॥
इन्द्रज्येष्ठा मरुद्गणा देवासः पूषरातयः । विश्वे मम श्रुता हवम् ॥८॥
हत वृत्रं सुदानव इन्द्रेण सहसा युजा । मा नो दुःशंस ईशत ॥९॥

váruṇaḥ prāvitá bhuvan mitró víṣvābhir ūtíbhiḥ | kára-tāṃ naḥ surádhasaḥ || 6 || marútvantaṃ havāmaha índram á sómapītaye | sajúr gaṇéna trimpatu || 7 || índrajyeshṭhā márudgaṇā dévāsaḥ púsharātayaḥ | víṣve máma ṣrutā hávam || 8 || hatá vṛitráṃ sudānava índreṇa sáhasā yujá | má no duḥṣáṃsa īṣata || 9 ||

23

These melodious and blissful devotional hymns are poured forth from the heart of devotees; may you be with us, O God, the source of vital breath, and accept them. 1

We invoke God, the source of enlightenment and vitality, to accept our devotional offerings. 2

The sages invoke the all-wise, glorious vital God, who is ever present far and near, who has countless eyes to witness all our actions for our preservation. 3

We invoke the most venerable, the most vital, most friendly and sublime God to accept our devotional offerings. 4

We invoke the most venerable and resplendent God, who with eternal truth encourages us to perform noble and pious actions. 5

May the venerable God protect us on all occasions; may the sun provide us with all defences; may both of them make us most opulent. 6

We invoke resplendent God, associated with vital powers in this world, for accepting our devotional prayers. May the resplendent God and vital powers bring us joy from all sides. 7

The divine vital powers, in association with the resplendent God, are benefactors of mankind. May they hear our invocations. 8

O learned persons, may you destroy the darkness of ignorance with the blessings of the resplendent God. Let not evil-minded men ever prevail over us. 9

विश्वान्देवान्हवामहे मरुतः सोमपीतये । उग्रा हि पृश्निमातरः ॥१०॥

víṣvān devā́n havāmahe marútaḥ sóma pītaye | ugrá hí pṛ́ṣnimātaraḥ || 10 ||

॥१०॥ जयतामिव तन्यतुर्मरुतामेति धृष्णुया । यच्छुभं याथना नरः ॥११॥
हस्काराद्विद्युतस्पर्यतो जाता अवन्तु नः । मरुतो मृळयन्तु नः ॥१२॥
आ पूषञ्चित्रबर्हिषमाघृणे धरुणं दिवः । आजा नष्टं यथा पशुम् ॥१३॥
पूषा राजानमाघृणिरपगूळ्हं गुहा हितम् । अविन्दच्चित्रबर्हिषम् ॥१४॥
उतो स मह्यमिन्दुभिः षड्युक्ताँ अनुसेषिधत् । गोभिर्यवं न चर्कृषत् ॥१५॥

jáyatām iva tanyatúr marútām eti dhṛishṇuyā́ | yác chúbham yāthánā naraḥ || 11 || haskārā́d vidyútas páry áto jātā́ avantu naḥ | marúto mṛiḷayantu naḥ || 12 || ā́ pūshañ citrábarhisham ā́ghṛiṇe dharúṇaṃ diváḥ | ā́jā nashṭáṃ yáthā paṣúm || 13 || pūshā́ rā́jānam ā́ghṛiṇir ápagūḷhaṃ gúhā hitám | ávindac citrábarhisham || 14 || utó sá mā̆hyam índubhiḥ shád yuktā́ñ anuséshidhat | góbhir yávaṃ ná carkṛishat || 15 ||

॥११॥ अम्बयो यन्त्यध्वभिर्जामयो अध्वरीयताम् । पृञ्चतीर्मधुना पयः ॥१६॥
अमूर्या उप सूर्ये याभिर्वा सूर्यः सह । ता नो हिन्वन्त्वध्वरम् ॥१७॥

ambáyo yanty ádhvabhir jāmáyo adhvarīyatā́m | pṛiñcatī́r mádhunā páyaḥ || 16 || amū́r yā́ úpa sū́rye yā́bhir vā sū́ryaḥ sahá | tā́ no hinvantv adhvarám || 17 ||

We, the seekers of knowledge, invoke Nature's bounties, powerful vital powers and other wealth born of the mother earth. O Lord of celestial regions, may they come to bless us and accept us and accept our devotional prayers. 10

O men, whenever you march ahead on a noble mission, these vital powers will lead you along with heroic loud exclamations of victory. 11

Born of spiritual radiance, may the vital powers give us protection, happiness and prosperity. 12

As a shepherd brings back, and exhibits before others, the lost lamb, in the same way the bright sun having made the firmament wonderful by its light, brings to the earth the heavenly bliss. 13

The resplendent God, the nourisher of all, knows fully the hidden bliss dwelling like a sovereign in the cave of our heart. 14

As a cultivator who ploughs with bullocks raises barley from the earth, in the same way God successivly brings out the six seasons along with the bounties of the lunar months. 15

As mothers always bring happiness to their children, in the same manner, the streams, nourishers of mankind, flow incessantly, adding milk and honey to their waters all the way. 16

May these streams of water which are contiguous to the sun (in the sense that water is carried away by rays) and those waters with which the Sun is associated, be propitious to our sacred work and worship. 17

अपो देवीरुप ह्वये यत्र गावः पिबन्ति नः । सिन्धुभ्यः कर्त्वं हविः ॥१८॥
अप्स्व१न्तरमृतमप्सु भेषजमपामुत प्रशस्तये । देवा भवत वाजिनः ॥१९॥
अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा ।
अग्निं च विश्वशंभुवमापश्च विश्वभेषजीः ॥२०॥

apó devír úpa hvaye yátra gávaḥ pibanti naḥ | síndubhyaḥ kártvaṃ havíḥ || 18 || apsv àntár amṛ́tam apsú bheshajám apā́m utá práśastaye | dévā bhávata vājínaḥ || 19 || apsú me sómo abravīd antár víśvāni bheshajá | agníṃ ca viśváśambhuvam ápaś ca viśvábheshajīḥ || 20 ||

॥१२॥ आपः पृणीत भेषजं वरूथं तन्वे३ मम ।
ज्योक् च सूर्यं दृशे ॥२१॥
इदमापः प्र वहत यत्किं च दुरितं मयि ।
यद्वाहमभिदुद्रोह यद्वा शेप उतानृतम् ॥२२॥
आपो अद्यान्वचारिषं रसेन समगस्महि ।
पयस्वानग्न आ गहि तं मा सं सृज वर्चसा ॥२३॥
सं माग्ने वर्चसा सृज सं प्रजया समायुषा ।
विद्युर्मे अस्य देवा इन्द्रो विद्यात्सह ऋषिभिः ॥२४॥

ā́paḥ pṛiṇītá bheshajáṃ várūthaṃ tanvè máma | jyók ca sū́ryaṃ dṛiśé || 21 || idám āpaḥ prá vahata yát kíṃ ca duritám máyi | yád vāhám abhidudróha yád vā śepá utā́nṛitam || 22 || ā́po adyā́nv acārishaṃ rásena sám agasmahi | páyasvān agna ā́ gahi tám mā sáṃ sṛija várcasā || 23 || sám māgne várcasā sṛija sám prajáyā sám ā́yushā | vidyúr me asya devá índro vidyāt sahá ṛ́shibhiḥ || 24 ||

I invoke the Lord for the divine waters which are enjoyed by the rays of the sun. For these flowing streams, we offer our gratitude (to the Lord). 18

O learned persons, may you know that there is ambrosia in the waters, there is healing balm in them, and there are medicinal herbs; know this, and by their proper use become wiser. 19

Wise men have acclaimed that within the waters dwell all balms that heal, the waters contain all healing herbs, and also the fire, the benefactor of the universe. 20

O waters, bring to perfection all disease-dispelling medicaments for the up-keep of my body, so that I may live long to see the bright sun. 21

O waters, take away whatever is wrong or deficient in me, though I may have knowingly violated or deliberately not followed the exhortations (of the elders in respect of conducts of a healthy life) or taken to untruth. 22

I have just now entered the waters; I have become one with the spirit of this water. May the fire-divine (the divine energy), abiding in the waters, come and infuse divine vigour in me. 23

O fire-divine, infuse divine vigour in me and confer progeny and long life. May I have the blessings of Nature's bounties from the seers and from the resplendent Lord. 24

[अथ षष्ठोऽनुवाकः ॥] (२४) चतुर्विंशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्याजीगर्तिः शुनःशेपः (स कृत्रिमो वैश्वामित्रो देवरातः) ऋषिः । (१) प्रथमाया ऋचः कः (प्रजापतिः), (२) द्वितीयाया अग्निः, (३–५) तृतीयादितृचस्य सविता, (५) पञ्चम्या भगो वा, (६–१५) षष्ठ्यादिदशर्चाश्च वरुणो देवताः । (१–२,६–१५) आद्ययोर्द्वयृचोः षष्ठ्यादिदशर्चाश्च त्रिष्टुप्, (३–५) तृतीयादितृचस्य च गायत्री छन्दसी ॥

॥१३॥ कस्य नूनं कतमस्यामृतानां मनामहे चारु देवस्य नाम ।
को नो मह्या अदितये पुनर्दात्पितरं च दृशेयं मातरं च ॥१॥
अग्नेर्वयं प्रथमस्यामृतानां मनामहे चारु देवस्य नाम ।
स नो मह्या अदितये पुनर्दात्पितरं च दृशेयं मातरं च ॥२॥
अभि त्वा देव सवितरीशानं वार्याणाम् । सदावन्भागमीमहे ॥३॥
यश्चिद्धि त इत्था भगः शशमानः पुरा निदः । अद्वेषो हस्तयोर्दधे ॥४॥
भगभक्तस्य ते वयमुदशेम तवावसा । मूर्धानं राय आरभे ॥५॥

24

Kásya nūnáṃ katamásyāmṛ́tānām mánāmahe cā́ru devásya nā́ma | kó no mahyā́ áditaye púnar dāt pitáraṃ ca dṛiṣéyam mātáraṃ ca || 1 || agnér vayám prathamásyāmṛ́tānām mánāmahe cā́ru devásya nā́ma | sá no mahyā́ áditaye púnar dāt pitáraṃ ca dṛiṣéyam mātáraṃ ca || 2 || abhí tvā deva savitar ī́ṣānaṃ vā́ryāṇām | sádāvan bhāgám īmahe || 3 || yáṣ cid dhí ta itthā́ bhágaḥ ṣaṣamānáḥ purā́ nidáḥ | adveshó hástayor dadhé || 4 || bhágabhaktasya te vayám úd aṣema távā́vasā | mūrdhā́naṃ rāyá ārábhe || 5 ||

॥१४॥ नहि ते क्षत्रं न सहो न मन्युं वयश्चनामी पतयन्त आपुः ।
नेमा आपो अनिमिषं चरन्तीर्न ये वातस्य प्रमिनन्त्यभ्वम् ॥६॥

nahí te kshatráṃ ná sáho ná manyúṃ váyaṣ canāmí patáyanta āpúḥ | némā́ ā́po animisháṃ cárantīr ná yé vā́tasya praminánty ábhvam || 6 ||

24

Tell me, amongst so many immortal divinities of the universe who is the self-radiant, and whose glory we should meditate on; and after having lived a full life, who will deliver us to the living world so that we may be born again to see a father and a mother. 1

The supreme God, the foremost adorable, whose auspicious name we meditate on, will deliver us back to the world so that we may be born again to see a father and a mother. 2

O divine creator, the ever-protector, you are the Lord of precious things, therefore, we ask earnestly of our share in the enjoyments of the world. 3

We invoke you for that prosperity full of kindness which lies in your hand and is available to them who are free from hatred. 4

O supreme Lord, the possessor of wealth, we shall strive to attain the heights of affluence under your protection for the benefit of all and sundry. 5

Not even those birds, that fly high through the air, attain the height of your summit, nor your strength and vigour; not even these, the waters that flow on for ever, nor hills which abate the wind's wild fury. 6

अबुध्ने राजा वरुणो वनस्योर्ध्वं स्तूपं ददते पूतदक्षः ।
नीचीनाः स्थुरुपरि बुध्न एषामस्मे अन्तर्निहिताः केतवः स्युः ॥७॥
उरुं हि राजा वरुणश्चकार सूर्याय पन्थामन्वेतवा उ ।
अपदे पादा प्रतिधातवेऽकरुतापवक्ता हृदयाविधश्चित् ॥८॥
शतं ते राजन्भिषजः सहस्रमुर्वी गभीरा सुमतिष्टे अस्तु ।
बाधस्व दूरे निर्ऋतिं पराचैः कृतं चिदेनः प्र मुमुग्ध्यस्मत् ॥९॥
अमी य ऋक्षा निहितास उच्चा नक्तं ददृश्रे कुह चिद्दिवेयुः ।
अदब्धानि वरुणस्य व्रतानि विचाकशच्चन्द्रमा नक्तमेति ॥१०॥

abudhné rā́jā váruṇo vánasyordhvám stū́pam dadate pūtádakshaḥ | nīcī́nā sthur upári budhná eshām asmé antár níhitāḥ ketávaḥ syuḥ || 7 || urúṃ hí rā́jā váruṇaś cakā́ra sū́ryāya pánthām ánvetavā́ u | apáde pā́dā prátidhātave 'kar utā́pavaktā́ hṛidayāvídhaś cit || 8 || śatám te rājan bhishájaḥ sahásram urvī́ gabhīrā́ sumatísh ṭe astu | bā́dhasva dūré nírṛitim parācaíḥ kritám cid énaḥ prá mumugdhy asmát || 9 || amí yá ṛíkshā níhitāsa uccā́ náktaṃ dádṛiśre kúha cid dívcyuḥ | ádabdhāni váruṇasya vratā́ni vicā́kaśac candrámā náktam eti || 10 ||

॥१५॥ तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविर्भिः ।
अहेळमानो वरुणेह बोध्युरुशंस मा न आयुः प्र मोषीः ॥११॥

tát tvā yāmi bráhmaṇā vándamānas tád ā́ śāste yájamāno havírbhiḥ | áheḷamāno varuṇehá bodhy úruśaṅsa mā́ na ā́yuḥ prá moshīḥ || 11 ||

The venerable Lord, the sovereign master of the universe, sustains erect the tree's stem in the baseless region; its branches spreading in the downward direction, whilst its root is high above. May they become concentrated in us as the sources of existence. 7

The venerable king of the universe determines the broad path of the sun by which he travels on his daily course, a path to traverse in pathless space. May He repel every obstructing force that might cause darkness and destroy the living force of life. 8

O venerable king, a hundred balms are yours, a thousand to endure pains and teach us how to heal our wounds. May your blessings be all-pervasive and profound. May you keep us afar from falsehood. Far away, may you drive off destruction, and liberate us from sins that have been committed by us. 9

These constellations are set high in the heaven above us; they are visible in night, and go elsewhere by day. Our venerable Lord's laws remain always unviolated, and accordingly by night, the moon moves on in its splendour. 10

Praising you with devotional prayers, I implore you to enlighten me with that sacred knowledge which the worshippers seek through offerings and reciting sacred hymns. O venerable Lord, do not look at us with disdain and do not deprive us of our life-span. 11

तदिन्नक्तं तद्दिवा मह्यमाहुस्तदयं केतो हृद आ वि चष्टे ।
शुनःशेपो यमह्वद्गृभीतः सो अस्मान्राजा वरुणो मुमोक्तु ॥१२॥
शुनःशेपो ह्यह्वद्गृभीतस्त्रिष्वादित्यं द्रुपदेषु बद्धः ।
अवैनं राजा वरुणः ससृज्याद्विद्वाँ अदब्धो वि मुमोक्तु पाशान् ॥१३॥
अव ते हेळो वरुण नमोभिरव यज्ञेभिरीमहे हविर्भिः ।
क्षयन्नस्मभ्यमसुर प्रचेता राजन्नेनांसि शिश्रथः कृतानि ॥१४॥
उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय ।
अथा वयमादित्य व्रते तवानागसो अदितये स्याम ॥१५॥

tád ín náktam tád dívā máhyam
āhus tád ayáṃ kéto hṛidá ā́ ví cashṭe | ṣúnaḥṣépo yám áhvad gṛibhītáḥ só asmā́n rā́jā váruṇo mumoktu || 12 || ṣúnaḥṣépo hy áhvad gṛibhītás trishv ādityám drupadéshu baddhaḥ | ávainam rā́jā váruṇaḥ sasṛijyā́d vidvā́ṅ ádabdho ví mumoktu pā́ṣān || 13 || áva te héḷo varuṇa námobhir áva yajñébhir īmahe havírbhiḥ | kshāyann asmábhyam asura pracetā rā́jann énāṅsi ṣiṣrathaḥ kṛitā́ni || 14 || úd uttamáṃ varuṇa pā́ṣam asmád ávādhamáṃ ví madhyamáṃ ṣrathāya | áthā vayám āditya vraté távā́nāgaso áditaye syāma || 15 ||

(२५) पञ्चविंशं सूक्तम्

(१-२१) एकविंशत्यृचस्यास्य सूक्तस्याजीगर्तिः शुनःशेपः (स कृत्रिमो वैश्वामित्रो देवरातः) ऋषिः । वरुणो देवता । गायत्री छन्दः ॥

॥१६॥ यच्चिद्धि ते विशो यथा प्र देव वरुण व्रतम् । मिनीमसि द्यविद्यवि ॥१॥
मा नो वधाय हत्नवे जिहीळानस्य रीरधः । मा हृणानस्य मन्यवे ॥२॥

25

Yác cid dhí te víṣo yathā prá deva váruṇa vratám | minīmási dyávi-dyavi || 1 || mā́ no vadhā́ya hatnáve jihīḷā́nasya rīradhaḥ | mā́ hṛiṇānásya manyáve || 2 ||

That is what the wise men tell us every day, every night, and this is what our heart seeks to know. May the highly intelligent men help us in our liberation from the evil, and may the venerable Lord set us free. 12

Even a highly intelligent man is seized and bound to the three-fold pillars—(birth, life and death). He invokes immortal God. May the all-wise, glorious God liberate him; may He loosen his bonds and make him immortal. 13

Through prostration and devotional prayers and virtuous actions we implore you to loosen the bonds of our sins; O venerable Lord, be with us and save us from the evils we have committed. 14

O venerable Lord, loosen the bonds that hold me, loosen the bonds upper, middle and lower. We shall obey your eternal laws, faithfully follow your command and thereby avoid sin. 15

25

In as much as all people commit errors, so do we, O merciful God, daily disfigure your worship by defaults. 1

Punish us not by the penalty of death through your indignation, anger and displeasure. 2

वि मृळीकार्य ते मनो रथीरश्वं न संदितम् । गीर्भिर्वरुण सीमहि ॥३॥
परा हि मे विमन्यवः पतन्ति वस्यइष्टये । वयो न वसतीरुप ॥४॥
कुदा क्षत्रश्रियं नरमा वरुणं करामहे । मृळीकायोरुचक्षसम् ॥५॥

ví mṛiḷīkáya

te máno rathír áṣvaṃ ná sáṃditam | gīrbhír varuṇa sīmahi || 3 || párā hí me vímanyavaḥ pátanti vásyaïshṭaye | váyo ná vasatír úpa || 4 || kadá kshatrasríyaṃ náraṃ á váruṇaṃ karamahe | mṛiḷīkáyorucákshasam || 5 ||

॥१.३॥ तदित्समानमाशाते वेनन्ता न प्र युच्छतः । धृतव्रताय दाशुषे ॥६॥
वेदा यो वीनां पदमन्तरिक्षेण पतताम् । वेद नावः समुद्रियः ॥७॥
वेद मासो धृतव्रतो द्वादश प्रजावतः । वेदा य उपजायते ॥८॥
वेद वातस्य वर्तनिमुरोर्ऋष्वस्य बृहतः । वेदा ये अध्यासते ॥९॥
नि षसाद धृतव्रतो वरुणः पस्त्या३स्वा । साम्राज्याय सुक्रतुः ॥१०॥

tád ít samānám aṣate vénantā ná prá yuchataḥ | dhṛitávratāya dasúshe || 6 || véda yó vīnám padám antárikshena pátatām | véda nāváḥ samudríyaḥ || 7 || véda māsó dhṛitávrato dvādasa prajávataḥ | véda yá upajáyate || 8 || véda vátasya vartaním urór ṛishvásya bṛihatáḥ | védā yé adhyásate || 9 || ní shasāda dhṛitávrato váruṇaḥ pastyāsv á | sámrājyāya sukrátuḥ || 10 ||

॥१.८॥ अतो विश्वान्यद्भुता चिकित्वाँ अभि पश्यति । कृतानि या च कर्त्वा ॥११॥
स नो विश्वाहा सुक्रतुरादित्यः सुपथा करत् । प्र ण आयूंषि तारिषत् ॥१२॥

áto víṣvāny ádbhutā cikitvāñ abhí paṣyati | kṛitáni yá ca kártvā || 11 || sá no viṣváhā sukrátur ādityáḥ supáthā karat | prá ṇa áyūṅshi tārishat || 12 ||

O venerable Lord, we please your worthy self by our invocations for our good, in the same way as a charioteer pleases his weary horses. 3

Desire to cling to life interferes with my tranquil meditations, as the birds that return and hover around their nest. 4

When shall we for our own happiness completely surrender to you, O venerable Lord, eminent in strength and guide of all men ? 5

May you accept the common invocation (to God and the sun), being kind to the giver and undertaker of this pious pledge. 6

He who knows the path of the birds flying (flight of desires) through the air, He abiding in the ocean knows the course of ships, the destination of life. 7

God, the Lord of the pledges, and acceptor of offerings, alone knows the secrets of the twelve months and divisions arising therefrom. 8

He who knows the course of the powerful cosmic winds, also knows those which lie much above in the celestial regions. 9

Supreme sovereignty is of our venerable Lord, the acceptor of holy rites, guide of all actions, and He becomes one with His children. 10

He alone is capable of seeing through the marvels of the present and future. 11

May that very wise and glorious self guide us through all our days on the right path and prolong our lives. 12

बिभ्रद्द्रापिं हिरण्ययं वरुणो वस्त निर्णिजम् । परि स्पशो नि षेदिरे ॥१३॥
न यं दिप्सन्ति दिप्सवो न द्रुह्वाणो जनानाम् । न देवमभिमातयः ॥१४॥
उत यो मानुषेष्वा यशश्चक्रे असाम्या । अस्माकमुदरेष्वा ॥१५॥

bíbhrad drāpím hiraṇyáyam váruṇo vasta nirṇíjam | pári spáṣo ní shedire || 13 || ná yám dípsanti dipsávo ná drúhvāṇo jánānām | ná devám abhímātayaḥ || 14 || utá yó mā́nusheshv ā́ yáṣaṣ cakré ásāmy ā́ | asmā́kam udáreshv ā́ || 15 ||

॥१९॥ परा मे यन्ति धीतयो गावो न गव्यूतीरनु । इच्छन्तीरुरुचक्षसम् ॥१६॥
सं नु वोचावहै पुनर्यतो मे मध्वाभृतम् । होतेव क्षदसे प्रियम् ॥१७॥
दर्शं नु विश्वदर्शतं दर्शं रथमधि क्षमि । एता जुषत मे गिरः ॥१८॥
इमं मे वरुण श्रुधी हवमद्या च मृळय । त्वामवस्युरा चके ॥१९॥
त्वं विश्वस्य मेधिर दिवश्च ग्मश्च राजसि । स यामनि प्रति श्रुधि ॥२०॥
उदुत्तमं मुमुग्धि नो वि पाशं मध्यमं चृत । अवाधमानि जीवसे ॥२१॥

párā me yanti dhītáyo gā́vo ná gávyūtīr ánu | ichántīr urucákshasam || 16 || sám nú vocāvahai púnar yáto me mádhv ā́bhṛitam | hóteva kshádase priyám || 17 || dárṣam nú viṣvádarṣatam dárṣam rátham ádhi kshámí | etā́ jushata me gírah || 18 || imám me varuṇa ṣrudhī hávam adyā́ ca mṛiḷaya | tvā́m avasyúr ā́ cake || 19 || tvám víṣvasya medhira diváṣ ca gmáṣ ca rājasi | sá yā́mani práti ṣrudhi || 20 || úd uttamám mumugdhi no ví pā́ṣam madhyamám cṛita | ávādhamā́ni jīváse || 21 ||

The venerable Lord enwrapped in His vital glory spreads the golden halo all round. 13

None can displease the Lord; the enemies cannot threaten Him nor they who tyrannize over men, nor they whose minds are bent on wrongs; no one can venture to displease Him. 14

He gives glory to mankind not only outwardly, but He is present in our innermost being. 15

My searching thoughts revert to Him who is omniscient, and who is like kine going back to pasture. 16

Allow us to proclaim, O gracious Lord, that you have accepted our offerings and worship. 17

I have seen Him whom all may see. I am feeling the presence of His divine chariot above the earth—His activity around us—I am sure He has accepted my devotional songs. 18

I invoke you, O venerable Lord, to make this day a happy one. I implore you for your helpful blessings. 19

O omniscient God, your glory enlightens the celestial, terrestrial and all the other regions of the universe. May you listen to my prayers and respond, and bless me with prosperity. 20

May you release us from the upper bond, untie the bond between, and loosen the bonds below, that we may live. 21

(२६) षड्विंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्याजीगर्तिः शुनःशेपः (स कृत्रिमो वैश्वामित्रो देवरातः) ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२०॥ वसिष्वा हि मियेध्य वस्त्राण्यूर्जां पते । सेमं नो अध्वरं यज ॥१॥
नि नो होता वरेण्यः सदा यविष्ठ मन्मभिः । अग्ने दिवित्मता वचः ॥२॥
आ हि ष्मा सूनवे पितापिर्यजत्यापये । सखा सख्ये वरेण्यः ॥३॥
आ नो बर्ही रिशादसो वरुणो मित्रो अर्यमा । सीदन्तु मनुषो यथा ॥४॥
पूर्व्य होतरस्य नो मन्दस्व सख्यस्य च । इमा उ षु श्रुधी गिरः ॥५॥

26

Vásishvā hí miyedhya vástrāṇy ūrjām pate | sémáṃ no adhvarám yaja || 1 || ní no hótā váreṇyaḥ sádā yavishṭha mánmabhih | ágne divítmatā vácah || 2 || á hí shmā sūnáve pitápír yájaty āpáye | sákhā sákhye váreṇyaḥ || 3 || á no barhí riṣádaso váruṇo mitró aryamá | sídantu mánusho yathā || 4 || púrvya hotar asyá no mándasva sakhyásya ca imá u shú ṣrudhī gíraḥ || 5 ||

॥२१॥ यच्चिद्धि शश्वता तना देवंदेवं यजामहे । त्वे इद्धूयते हविः ॥६॥
प्रियो नो अस्तु विश्पतिर्होता मन्द्रो वरेण्यः । प्रियाः स्वग्नयो वयम् ॥७॥
स्वग्नयो हि वार्यं देवासो दधिरे च नः । स्वग्नयो मनामहे ॥८॥
अथा न उभयेषाममृत मर्त्यानाम् । मिथः सन्तु प्रशस्तयः ॥९॥
विश्वेभिरग्ने अग्निभिरिमं यज्ञमिदं वचः । चनो धाः सहसो यहो ॥१०॥

yác cid dhí ṣáṣvatā tánā devám-devaṃ yájāmahe | tvé íd dhūyate havíḥ || 6 || priyó no astu viṣpátir hótā mandró váreṇyaḥ | priyā́ḥ svagnáyo vayám || 7 || svagnáyo hí vā́ryaṃ deváso dadhiré ca naḥ | svagnáyo manāmahe || 8 || átha na ubháyeshām ámṛita mártyānām | mitháḥ santu praṣastayaḥ || 9 || víṣvebhir agne agníbhir imáṃ yajñám idám vácaḥ cáno dhāḥ sahaso yaho || 10 ||

26

O Lord of cosmic energy, assume your vestments (of light) and assist us in our noble acts. 1

O adorable God, ever-fresh and ever-young, may your radiant being help and guide us in our duties. 2

O adorable one, you are like a father that guides his son, a friend that helps his friend, and a brother that assists his brother. 3

O venerable God, destroyer of evil forces, pleasant law-giver, may you live in our inner-self, even as you grace other external human endeavours. 4

You are generous in your eternal friendship to humanity; listen to our repeated invocations and take delight in our prayers. 5

Whatever we offer in repeated and plentiful oblations in the recognition of Nature's bounties, is assuredly an offering to you. 6

May the Lord of men, and the performer of dedicated acts, the gracious and the noble, be dear to us, and may we also be dear to our Lord by our spiritual fervour. 7

Blessed by you, men with spiritual fervour imbibe the best of your qualities; may they use them to help mankind. 8

O adorable God, may both of them, those who are blessed with learning and the others who are not, cooperate with each other for the progress of mankind. 9

O kind-hearted venerable God, the source of strength, may you with your life-giving energies help us in the performance of noble deeds, guide us with sacred wisdom, and bless us with plenty of food. 10

(२७) सप्तविंशं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्याजीगर्तिः शुनःशेपः (स कृत्रिमो वैश्वामित्रो देवरातः) ऋषिः । (१-१२) प्रथमादिद्वादशर्चामग्निः, (१३) त्रयोदश्याश्च देवा देवताः । (१-१२) प्रथमादिद्वादशर्चां गायत्री, (१३) त्रयोदश्याश्च त्रिष्टुप् छन्दसी ॥

॥२२॥ अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभिः । सम्राजन्तमध्वराणाम् ॥१॥
स घा नः सूनुः शवसा पृथुप्रगामा सुशेवः । मीढ्वाँ अस्माकं बभूयात् ॥२॥
स नो दूराच्चासाच्च नि मर्त्यादघायोः । पाहि सदमिद्विश्वायुः ॥३॥
इममू षु त्वमस्माकं सनिं गायत्रं नव्यांसम् । अग्ने देवेषु प्र वोचः ॥४॥
आ नो भज परमेष्वा वाजेषु मध्यमेषु । शिक्षा वस्वो अन्तमस्य ॥५॥

27

Áṣvaṃ ná tvā vā́ravantaṃ vandádhyā agníṃ námobhiḥ samrā́jantam adhvarā́ṇām || 1 || sá ghā naḥ sūnúḥ ṣávasā prithúpragāmā suṣévaḥ | mīḍhvā́ñ asmā́kam babhūyāt || 2 || sá no dūrā́c cāsā́c ca ní mártyād aghāyóḥ | pāhí sádam íd viṣvā́yuḥ || 3 || imám ū shú tvám asmā́kaṃ saníṃ gāyatrám návyāñsam | ágne devéshu prá vocaḥ || 4 || ā́ no bhaja paraméshv ā́ vā́jeshu madhyaméshu | ṣíkshā vásvo ántamasya || 5 ||

॥२३॥ विभक्तासि चित्रभानो सिन्धोरूर्मा उपाक आ । सद्यो दाशुषे क्षरसि ॥६॥
यमग्ने पृत्सु मर्त्यमवा वाजेषु यं जुनाः । स यन्ता शश्वतीरिषः ॥७॥
नकिरस्य सहन्त्य पर्येता कयस्य चित् । वाजो अस्ति श्रवाय्यः ॥८॥

vibhaktā́si citrabhāno síndhor ūrmā́ upāká ā́ | sadyó dāṣúshe ksharasi || 6 || yám agne pritsú mártyam ávā vā́jeshu yáṃ junā́ḥ | sá yántā ṣáṣvatīr íshaḥ || 7 || nákir asya sahantya paryetā́ káyasya cit | vā́jo asti ṣravā́yyaḥ || 8 ||

27

With deep reverence, we express our obligations to the virtues of the fire-divine, the sovereign Lord of fire-rituals, whose flames resemble the hairy tail of a horse. 1

May He (the fire-divine), the source of our strength, with his fleeting and vigorous energies shower down on us (Nature's gifts). 2

May you, O adorable Lord, who is present everywhere, protect us, whether near or afar, from men seeking to do us injury. 3

O adorable God, may you distribute to Nature's agents the essence of our offerings (in the fire-ceremonies) and awaken in our hearts the wisdom contained in the newest hymns (of the divine texts). 4

May you procure for us the sustenance that comes down to us from the celestial region and the interspace, and grant us the wealth that is on this earth. 5

You are the possessor of wonderful radiance. You are the dispenser of blessings like the waves of a river, parted by interjacent (islets) and you generously shower your blessings on the person who completely surrenders to you. 6

O adorable God, the man whom you protect in internal and external conflicts, becomes free from all vices and he attains eternal wisdom. 7

You are an embodiment of endurance and you never transgress the laws established by yourself. May you bless the person who battles against all vices and never transgresses your regulations and laws. 8

स वाजं विश्वचर्षणिरर्वद्भिरस्तु तरुता । विप्रेभिरस्तु सनिता ॥९॥
जराबोध तद्विविड्ढि विशेविशे यज्ञियाय । स्तोमं रुद्राय दृशीकम् ॥१०॥

sá vá-
jam visvácarshaṇir árvadbhir astu tárutā | víprebhir astu sánitā || 9 || járābodha tád viviḍḍhi visé-vise yajñíyāya | stómam rudráya dṛísīkam || 10 ||

॥२४॥ स नो महाँ अनिमानो धूमकेतुः पुरुश्चन्द्रः । धिये वाजाय हिन्वतु ॥११॥
स रेवाँ इव विश्पतिर्दैव्यः केतुः शृणोतु नः । उक्थैरग्निर्बृहद्भानुः ॥१२॥
नमो महद्भ्यो नमो अर्भकेभ्यो नमो युवभ्यो नम आशिनेभ्यः ।
यजाम देवान्यदि शक्नवाम मा ज्यायसः शंसमा वृक्षि देवाः ॥१३॥

sá no mahāñ animānó dhūmáketuḥ puruṣcandráḥ | dhiyé vájāya hinvatu || 11 || sá reváñ iva viṣpátir daívyaḥ ketúḥ sṛiṇotu naḥ | ukthaír agnír bṛihádbhānuḥ || 12 || námo mahádbhyo námo arbhakébhyo námo yúvabhyo náma āṣinébhyaḥ | yájāma deván yádi ṣaknávāma má jyáyasaḥ ṣáṅsam á vṛikshi devāḥ || 13 ||

(२८) अष्टाविंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्याजीगर्तिः शुनःशेपः (स कृत्रिमो वैश्वामित्रो देवरातः) ऋषिः । (१-४) प्रथमादिचतुर्ऋचामिन्द्रः, (५-६) पञ्चमीषष्ठ्योरुलूखलम्, (७-८) सप्तम्यष्टम्योरुलूखलमुसले, (९) नवम्याश्च प्रजापतिर्हरिश्चन्द्रः, अधिषवणचर्म सोमो वा देवताः । (१-६) प्रथमादिषडृचामनुष्टुप्, (७-९) अन्त्यतृचस्य च गायत्री छन्दसी ॥

॥२५॥ यत्र ग्रावा पृथुबुध्न ऊर्ध्वो भवति सोतवे । उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥१॥
यत्र द्वाविव जघनाधिषवण्या कृता । उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥२॥

28

Yátra grávā pṛithúbudhna ūrdhvó bhávati sótave | ulú-khalasutānām ávéd v indra jalgulaḥ || 1 || yátra dváv iva jaghánādhishavaṇyā̀ kṛitá | ulū° || 2 ||

May the person, blessed by the learned, and by whom all people stand protected, lead us across the struggles and make us victorious and bestow on us rich bounties. 9

O cosmic Lord, earnest to prayers, may you enter into the spirit of our songs of praise for the completion of the sacrifice that benefits all mankind. 10

May the vast illimitable, precursor of light, and resplendent adorable Lord inspire us with wisdom and strength. 11

May the Omniscient, adorable and effulgent God listen to our sacred divine prayers and shower blessings on us as a generous master gives to the needy. 12

We offer our reverence to Nature's great bounties—reverence to those who are old, and reverence to them who are young. May we speak with the force at our command, the glory of all the divine powers. May we not overlook any of them, however big (or small). 13

28

O resplendent soul, this broad based stone, the root-cause of creation, is placed high for grinding and extracting the essence, which is wisdom and happiness. Please do recognize and partake the effusions of the mortar, coming out with divine rhythm. 1

O resplendent soul, during any noble performance, when there are two platters for containing the juice, broad like the hips, please do recognize and partake the effusions of the mortar, coming out with divine rhythm. 2

यत्र नार्यपच्यवमुपच्यवं च शिक्षते। उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥३॥
यत्र मन्थां विबध्नते रश्मीन्यमितवा इव। उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥४॥
यच्चिद्धि त्वं गृहेगृह उलूखलक युज्यसे। इह द्युमत्तमं वद जयतामिव दुन्दुभिः ॥५॥

yátra náry apacyavám upacyavám ca síkshate | ulū° ‖ 3 ‖ yátra mántham vibadhnáte rasmín yámitavá iva | ulū° ‖ 4 ‖ yác cid dhí tvám grihégriha úlūkhalaka yujyáse | ihá dyumáttamam vada jáyatām iva dundubhíḥ ‖ 5 ‖

॥२६॥ उत स्म ते वनस्पते वातो वि वात्यग्रमित्। अथो इन्द्राय पातवे सुनु सोममुलूखल ॥६॥
आयजी वाजसातमा ता ह्युच्चा विजर्भृतः। हरी इवान्धांसि बप्सता ॥७॥
ता नो अद्य वनस्पती ऋष्वावृष्वेभिः सोतृभिः। इन्द्राय मधुमत्सुतम ॥८॥
उच्छिष्टं चम्वोर्भर सोमं पवित्र आ सृज। नि धेहि गोरधि त्वचि ॥९॥

utá sma te vanaspate váto ví väty ágram ít | átho índrāya pátave sunú sómam ulukhala ‖ 6 ‖ āyají vājasátamā tá hy ùccá vijarbhritáḥ | hárī ivándhaṅsi bápsatā ‖ 7 ‖ tá no adyá vanaspatī rishváv rishvébhiḥ sotríbhiḥ | índrāya mádhumat sutam ‖ 8 ‖ úc chishṭám camvòr bhara sómam pavítra á srija | ní dhehi gór ádhi tvací ‖ 9 ‖

O resplendent soul, as a housewife learns and practises giving and collecting substances ground in the mortar, and teaches others to do so, so please do recognize and partake the effusions of the mortar, coming out with divine rhythm. 3

O resplendent soul, when a cord is used with a churning staff to restrain and guide it, like reins for the horse, please do recognize and partake the effusions of the mortar, coming out with divine rhythm. 4

Indeed, O mortar, you are present in every home giving out rhythmic sounds; may you give forth a lusty sound like the drum of the conquerors. 5

O Lord of the forest, as the wind gently blows before you, so also O mortar, gently prepare the essence of wisdom and happiness to be made acceptable to the inner soul. 6

O sacrificial implements, stretch your wide jaws, like hay-horses champing the grains. 7

May we propose and offer the sweet extracted essence of wisdom and happiness to the resplendent soul (just as a man extracts the essence of herbs by grinding them in a mortar with a pestle). 8

May this spread the remains of the spiritual essence (of wisdom and happiness) upon the platters, sprinkle it upon the blades of grass, the filters, and place the residue upon the cow hide. 9

Note: The platters are the pranamaya and manomaya kosas (the vital and mental sheaths). The essence of knowledge and happiness (which are the contents of the vijnanamaya and anandamaya kosas) passes on to the self, known as Indra.

(२९) एकोनत्रिंशं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्याजीगर्तिः शुनःशेप ऋषिः (स कृत्रिमो वैश्वामित्रो देवरातः)। इन्द्रो देवता। पङ्क्तिश्छन्दः ॥

॥२७॥ यच्चिद्धि सत्य सोमपा अनाशस्ता इव स्मसि ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥१॥
शिप्रिन्वाजानां पते शचीवस्तव दंसना ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥२॥
नि ष्वापया मिथूदृशा सस्तामबुध्यमाने ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥३॥

29

Yác cid dhí satya somapā anāṣastá iva smási | á tú na indra ṣaṅsaya góshv áṣveshu ṣubhríshu sahásreshu tuvīmagha || 1 || ṣíprin vājānām pate ṣácīvas táva daṅsánā | á — || 2 || ní shvāpayā mithūdṛíṣā sastám ábudhyamāne | á — ||

सुसन्तु त्या अरातयो बोधन्तु शूर रातयः ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥४॥
समिन्द्र गर्दभं मृण नुवन्तं पापयामुया ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥५॥
पताति कुण्डृणाच्या दूरं वातो वनादधि ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥६॥
सर्वं परिक्रोशं जहि जम्भया कृकदाश्वम् ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ ॥७॥

sasántu tyá árātayo bódhantu ṣūra rātáyaḥ | á — || 4 || sám indra gardabhám mṛiṇa nuvántam pāpáyāmuyá | á — || 5 || pátāti kuṇḍṛiṇácyā dūrám váto vánād ádhi | á — || 6 || sárvam parikroṣám jahi jambháyā kṛikadā-ṣvám | á — || 7 ||

29

O resplendent Lord of boundless wisdom, and ocean of spiritual bliss, even if we be unworthy (according to high standards) may you enrich us with unlimited prosperity, physical, mental and spiritual. 1

O handsome and mighty Lord of food, your benevolence endures for ever. O resplendent Lord of boundless wisdom may you enrich us with unlimited prosperity,-physical, mental and spiritual. 2

Let the messengers of attachment (sloth and violence) go to sleep; looking at each other, let them sleep, never to wake up. O resplendent God of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual. 3

O hero, may those who are our enemies sleep and those who are our friends be awake. O resplendent God of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual. 4

O resplendent God, possessor of boundless wisdom, destroy this ass (of our evils), that keeps braying in a discordant tone; O resplendent Lord of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual. 5

Let the adverse stormy wind, with its wayward course, alight after—in some barren forest. O resplendent Lord of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual. 6

(On the material side, the prosperity consists in having thousands of bright and healthy cows and horses).

Slay all those who revile devotees and commit violence against them. O resplendent Lord of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual. 7

(३०) त्रिंशं सूक्तम्

(१–२२) द्वाविंशत्यृचस्यास्य सूक्तस्याजीगर्तिः शुनःशेप ऋषिः (स कृत्रिमो वैश्वामित्रो देवरातः)। (१–१६) प्रथमादिषोडशर्चामिन्द्रः, (१७–१९) सप्तदश्यादितृचस्याश्विनौ, (२०–२२) विंश्यादितृचस्य च उषा देवताः।
(१–१०, १२–१५, १७–२२) प्रथमादिदशर्चां, द्वादश्यादिचतुर्ऋचां, सप्तदश्यादिषडृचाञ्च गायत्री, (११) एकादश्याः पादनिचृद्गायत्री, (१६) षोडश्याश्च त्रिष्टुप् छन्दांसि ॥

॥२८॥ आ व इन्द्रं क्रिविं यथा वाजयन्तः शतक्रतुम् । मंहिष्ठं सिञ्च इन्दुभिः ॥१॥
शतं वा यः शुचीनां सहस्रं वा समाशिराम् । एदु निम्नं न रीयते ॥२॥
सं यन्मदाय शुष्मिण एना ह्यस्योदरे । समुद्रो न व्यचो दधे ॥३॥
अयमु ते समतसि कपोत इव गर्भधिम् । वचस्तच्चिन्न ओहसे ॥४॥
स्तोत्रं राधानां पते गिर्वाहो वीर यस्य ते । विभूतिरस्तु सूनृता ॥५॥

30

Á va índraṃ krívim̐ yathā vājayántaḥ śatákratum | máṅhishṭhaṃ siñca índubhiḥ || 1 || śatáṃ vā yáḥ śúcīnāṃ sahásraṃ vā sámāśirām | éd u nimnáṃ ná rīyate || 2 || sáṃ yán mádāya śushmíṇa enā́ hy àsyodáre | samudró ná vyáco dadhé || 3 || ayám u te sám atasi kapóta iva garbhadhím | vácas tác cin na ohase || 4 || stotráṃ rādhānām pate gírvāho vīra yásya te | víbhūtir astu sūnṛ́tā || 5 ||

॥२९॥ ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन्वाजे शतक्रतो । समन्येषु ब्रवावहै ॥६॥
योगेयोगे तवस्तरं वाजेवाजे हवामहे । सखाय इन्द्रमूतये ॥७॥
आ घा गमद्यदि श्रवत्सहस्रिणीभिरूतिभिः । वाजेभिरुप नो हवम् ॥८॥
अनु प्रत्नस्यौकसो हुवे तुविप्रतिं नरम् । यं ते पूर्वं पिता हुवे ॥९॥

ūrdhvás tishṭhā na ūtáye 'smín vā́je śatakrato | sám anyéshu bravāvahai || 6 || yóge-yoge tavástaraṃ vā́je-vāje havāmahe | sákhāya índram ūtáye || 7 || ā́ ghā gamad yádi śrávat sahasríṇībhir ūtíbhiḥ | vā́jebhir úpa no hávam || 8 || ánu pratnásyaúkaso huvé tuvipratíṃ náram | yáṃ te pū́rvam pitā́ huvé || 9 ||

30

May we, desirous of wealth and wisdom, offer homage, and fill with devotions, the heart of the resplendent God, the embodiment of selfless actions just as the farmers dig a well and fill their fields with water. 1

May our sublime and pure devotions flow in hundreds and thousands of streams to the resplendent God like the river rushing down to join the ocean. 2

All the prayers, which are poured forth to please the resplendent God, are treasured in the heart of God like water in the vast ocean. 3

This devotional prayer is offered to you. Please accept it as a pigeon, eagerly awaiting his pregnant mate. 4

O valiant resplendent God, Lord of affluence, acceptor of prayers, may genuine prosperity be the reward of your faithful devotee. 5

Come to us, O embodiment of total selfless actions, for protection from our fears and help us to overpower them. May we establish communion with you for our guidance. 6

On every occasion, in every noble work, we invoke the resplendent God, the best amongst our friends, for our protection and happiness. 7

When He listens to our invocations, He assuredly comes to us with thousands of generous bounties and benedictions. 8

I too invoke you in right earnest, O resplendent God who creates the universe with eternal elements; our preceptors and ancestors have also been invoking the same. 9

तं त्वा वयं विश्ववारा शास्महे पुरुहूत । सखे वसो जरितृभ्यः ॥१०॥

tám tvā vayám viṣvavārá ṣāsmahe puruhūta | sákhe vaso jaritṛíbhyaḥ || 10 ||

॥३०॥ अस्माकं शिप्रिणीनां सोमपाः सोमपाव्नाम् । सखे वज्रिन्त्सखीनाम् ॥११॥
तथा तदस्तु सोमपाः सखे वज्रिन्तथा कृणु । यथा त उश्मसीष्टये ॥१२॥
रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः । क्षुमन्तो याभिर्मदेम ॥१३॥
आ घ त्वावान्त्मनाप्तः स्तोतृभ्यो धृष्णवियानः । ऋणोरक्षं न चक्र्योः ॥१४॥
आ यद्दुवः शतक्रतवा कामं जरितॄणाम् । ऋणोरक्षं न शचीभिः ॥१५॥

asmákam ṣipríṇīnām sómapāḥ somapávnām | sákhe vajrin sákhīnām || 11 || táthā tád astu somapāḥ sákhe vajrin tátha kriṇu | yáthā ta uṣmásīshṭáye || 12 || revátīr naḥ sadhamáda indre santu tuvívājāḥ | kshumánto yábhir mádema || 13 || á gha tvávān tmánāptá stotṛíbhyo dhṛishṇav iyānáḥ | ṛiṇór ákshaṃ ná cakryóḥ || 14 || á yád dúvaḥ ṣatakratav á kámaṃ jaritṛīṇám | ṛiṇór ákshaṃ ná ṣácībhiḥ || 15 ||

॥३१॥ शश्वदिन्द्रः पोप्रुथद्भिर्जिगाय नानदद्भिः शाश्वसद्भिर्धनानि ।
स नो हिरण्यरथं दंसनावान्त्स नः सनिता सनये स नोऽदात् ॥१६॥
आश्विनावश्वावत्येषा यातं शवीरया । गोमद्दस्रा हिरण्यवत् ॥१७॥

ṣáṣvad índraḥ pópruthadbhir jigāya nánadadbhiḥ ṣáṣvasadbhir dhánani | sá no hiraṇyarathám daṅsánāvān sá naḥ sanitá sanáye sá no 'dāt || 16 || áṣvināv áṣvāvatyeshá yatam ṣávīrayā gómaddasrā híraṇyavat || 17 ||

Desirous of your communion, we invoke you as our bosom friend, as all the devotees in distress take refuge in you. Be gracious to your dedicated and loyal worshippers. 10

O enjoyer of the essence of wisdom and happiness, friend of our lovely featured dame—the intellect, and the friend of others who also enjoy the same essence, may you bestow upon us abundance of cows with firm jaws. 11

O mighty God, acceptor of the divine essence, dispeller of all our miseries, we yearn for your friendship and beseech you to respond to our love. 12

May you share our spiritual joy, O resplendent God. May we have abundant nourishment, and may our intellect be bright and sharp, so that full of devotion and wealth, we may live in perfect bliss in union with you. 13

O Lord, the vanquisher, let your self-radiant divinity bestow promptly, when solicited, bounties upon your devotees, as the spokes of a wheel tend to the axle for speed and unity. 14

O resplendent God, embodiment of hundreds of selfless actions and infinitely wise, may you fulfil the noble aspirations of your dedicated devotees with that constancy with which the movements of the car are related to the axle. 15

Resplendent soul obtains strength through the aid of sense organs, who are like horses champing, neighing and snorting. It has been given a golden chariot of human body as a gift. 16

May the powerful mental and vital forces be with us and provide us plentiful nourishment as if brought on steeds. May these dispellers of poverty speedily come to us with brilliant intellect (gold) and happiness (cattle). 17

समानयोजनो हि वां रथो दस्रावमर्त्यः । समुद्रे अश्विनेयते ॥१८॥
न्यघ्न्यस्य मूर्धनि चक्रं रथस्य येमथुः । परि द्यामन्यदीयते ॥१९॥
कस्त उषः कधप्रिये भुजे मर्तो अमर्त्ये । कं नक्षसे विभावरि ॥२०॥
वयं हि ते अमन्मह्यान्तादा पराकात् । अश्वे न चित्रे अरुषि ॥२१॥
त्वं त्येभिरा गहि वाजेभिर्दुहितर्दिवः । अस्मे रयिं नि धारय ॥२२॥

samānáyojano hí vāṃ rátho dasrāv ámartyaḥ | samudré aṣvinéyate || 18 || ny àghnyásya mūrdháni cakráṃ ráthasya yemathuḥ | pári dyā́m anyád īyate || 19 || kás ta ushaḥ kadhapriye bhujé márto amartye | káṃ nakshase vibhāvari || 20 || vayáṃ hí te ámanmahy ā́ntād ā́ parākā́t | áṣve ná citre arushi || 21 || tváṃ tyébhir ā́ gahi vā́jebhir duhitar divaḥ | asmé rayíṃ ní dhāraya || 22 ||

[अथ सप्तमोऽनुवाकः ॥] (३१) एकत्रिंशं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्याङ्गिरसो हिरण्यस्तूप ऋषिः । अग्निर्देवता । (१-७, ९-१५, १७) प्रथमादिसप्तर्चां, नवम्यादिसप्तर्चां, सप्तदश्याश्च जगती; (८, १६, १८) अष्टम्याः षोडश्या अष्टादश्याश्च त्रिष्टुप् छन्दसी ॥

॥३२॥ त्वमग्ने प्रथमो अङ्गिरा ऋषिर्देवो देवानामभवः शिवः सखा ।
तव व्रते कवयो विद्मनापसोऽजायन्त मरुतो भ्राजदृष्टयः ॥१॥
त्वमग्ने प्रथमो अङ्गिरस्तमः कविर्देवानां परि भूषसि व्रतम् ।
विभुर्विश्वस्मै भुवनाय मेधिरो द्विमाता शयुः कतिधा चिदायवे ॥२॥

31

Tváṃ agne prathamó áṅgirā ṛishir devó devā́nām abhavaḥ ṣiváḥ sákhā | táva vraté kaváyo vidmanā́paso 'jayanta marúto bhrā́jadṛishṭayaḥ || 1 || tváṃ agne prathamó áṅgirastamaḥ kavír devā́nām pári bhūshasi vratám | vibhúr víṣvasmai bhúvanāya médhiro dvimātā́ ṣayúḥ katidhā́ cid āyáve || 2 ||

O God, destroyer of the wicked, your gift of body to us, is as if an imperishable chariot, (with the immortal soul residing within a cavity). It aspires to reach beyond this material world across space. 18

O the pair of vital and mental faculties, you have one wheel in the mortal material body, while the other of the spirit soars high in search of the immortal. Only you can take us to the desired destination. 19

O dawn, what mortal does enjoy you ? Who is pleased by praise ? Whom mighty one, O radiant, do you affect ? 20

O dawn, wonderfully brilliant, diffuse and tinted, we do not know (her limits) whether seen from nigh or far. 21

May the dawn (the intellect), who is like the daughter of the celestial region, approach us and give us nourishment and perpetuate our wealth. 22

31

O adorable God, you are the first and foremost essence of life; you are the revealer of the divine knowledge. You are the giver of bliss to the enlightened persons, and friend to your devotees, whose actions are guided by your eternal laws. In your supervision the righteous persons, activated through wisdom, become seers and virtuous. 1

O adorable God, you are the first and foremost essence of life; you enforce (as a supreme sage) the eternal laws. Under your care, all the vital forces,—sapient, manifold and intelligent,—and as if offspring of two mothers, (i. e. of spiritual and material), commenced their work, as a worship to you for the benefit of mankind. 2

त्वम॑ग्ने प्रथ॒मो मा॑त॒रिश्व॑न आ॒विर्भ॑व सुक्रतू॒या वि॒वस्व॑ते ।
अरे॑जेतां॒ रोद॑सी होतृ॒वूर्येऽस॑घ्नोर्भा॒रमय॑जो म॒हो व॑सो ॥३॥
त्वम॑ग्ने॒ मन॑वे॒ द्याम॑वाशयः पु॒रूर॑वसे सु॒कृते॑ सु॒कृत्त॑रः ।
श्वा॒त्रेण॒ यत्पि॒त्रोर्मुच्य॑से॒ पर्या त्वा॒ पूर्व॑मनय॒न्नाप॑रं॒ पुन॑ः ॥४॥
त्वम॑ग्ने वृ॒ष॒भः पु॑ष्टि॒वर्ध॑न॒ उद्य॑तस्रुचे भवसि श्र॒वाय्य॑ः ।
य आहु॑तिं॒ परि॒ वेदा॒ वष॑ट्कृति॒मेका॑यु॒रग्रे॒ विश॑ आ॒विवा॑ससि ॥५॥

tvám agne prathamó mātaríṣvana āvír bhava sukratūyā́ vivásvate | árejetāṃ ródasī hotṛivū́ryé 'saghnor bhārám áyajo mahó vaso || 3 || tvám agne mánave dyā́m avāṣayaḥ purūrávase sukṛíte sukṛíttaraḥ | ṣvātréṇa yát pitrór múcyase páry ā́ tvā pū́rvam anayann áparam púnaḥ || 4 || tvám agne vṛishabháḥ pushṭivárdhana údyatasruce bhavasi ṣravā́yyaḥ | yá ā́hutim pári védā váshaṭkṛitim ékāyur ágre víṣa āvívāsasi || 5 ||

॥३२॥ त्वम॑ग्ने वृजि॒नव॑र्तनिं॒ नरं॒ सक्म॑न्पिपर्षि वि॒दथे॑ विचर्षणे ।
यः शूर॑साता॒ परि॑तक्म्ये॒ धने॑ द॒भ्रेभि॑श्चि॒त्सम॑ृता॒ हंसि॒ भूय॑सः ॥६॥
त्वं तम॑ग्ने अमृत॒त्व उ॑त्त॒मे मर्तं॑ दधासि॒ श्रव॑से दि॒वेदि॑वे ।
यस्ता॑तृषा॒ण उ॒भया॑य॒ जन्म॑ने॒ मय॑ः कृणोषि॒ प्रय॒ आ च॑ सू॒रये॑ ॥७॥
त्वं नो॑ अग्ने स॒नये॒ धना॑नां य॒शसं॑ का॒रुं कृ॑णुहि॒ स्तवा॑नः ।
ऋ॒ध्याम॒ कर्मा॒पसा॒ नवे॑न दे॒वैर्द्या॑वापृथिवी॒ प्राव॑तं नः ॥८॥

tvám agne vṛijinávartanim náram sákman piparshi vidáthe vicarshaṇe | yáḥ ṣū́rasātā pā́ritakmye dháne dabhré-bhiṣ cit sámṛitā hánsi bhū́yasaḥ || 6 || tvám tám agne amṛitatvá uttamé mártam dadhāsi ṣrávase divé-dive | yás tā-tṛishāṇá ubháyāya jánmane máyaḥ kṛiṇóshi práya ā́ ca sū́-ráye || 7 || tváṃ no agne sanáye dhánānām yaṣásaṃ kārúṃ kṛiṇuhi stávānaḥ | ṛidhyā́ma kármāpásā návena devaír dyā-vāpṛithivī prā́vataṃ naḥ || 8 ||

O adorable Lord, presiding over the vital forces, you become manifested to a worshipper as a result of his devotion. The celestial and terrestrial regions tremble (at your command). O Lord of wealth, you preside over all the ceremonial performances of worship, which wise sages are assigned to perform. O Lord, through you the Nature's other bounties have attained perfection. 3

O adorable God, you have made the ethereal space as the sustainer of sound in the interests of mankind. When the sun is set free from the churning of the parents, (the celestial and terrestrial regions), then he is first taken to the east, and thence he moves to the west. 4

You fulfil all our noble aspirations, O adorable God; you bless your worshipper as he raises the ladle in the fire-ritual. We invcke you for elevating the devotee, who understands the deeper meaning of invocation and oblation. You are the provider of sustenance. You are the first to bestow light and give wisdom and strength to all our folk. 5

O all-wise and all-seeing God, direct the ignorant worshipper, who follows the wrong paths and help him to revert to the acts which will reclaim him. You always protect in times of conflicts those who are feeble, but on the path of truth, against those who are strong but on the wrong path. 6

O adorable God, you lift up the mortal man to superb immortality by providing sustenance. On the wise you bestow happiness and sustenance in both lives, the present one and the one to come. 7

The adorable God who is praised by us, makes our devotee illustrious so that he wins for us stores of riches; may we improve upon the fire-ritual with new innovations; may this earth and heaven, along with Nature's other bounties, provide us with protection. 8

त्वं नो अग्ने पित्रोरुपस्थ आ देवो देवेष्वनवद्य जागृविः ।
तनूकृद्बोधि प्रमतिश्च कारवे त्वं कल्याण वसु विश्वमोपिषे ॥९॥
त्वमग्ने प्रमतिस्त्वं पितासि नस्त्वं वयस्कृत्तव जामयो वयम् ।
सं त्वा रायः शतिनः सं सहस्रिणः सुवीरं यन्ति व्रतपामदाभ्य ॥१०॥

tvám̐ no agne pitrór upástha á devó devéshv anavadya jágriviḥ | tanūkṛíd bodhi prámatiṣ ca kārúve tvám̐ kalyāṇa vásu víṣvam ópishe || 9 || tvám agne prámatis tvám pitási nas tvám̐ vayaskṛít táva jāmáyo vayám | sám̐ tvā ráyaḥ ṣatínaḥ sám̐ sahasríṇaḥ suvíram̐ yanti vratapám adābhya || 10 ||

॥२४॥ त्वामग्ने प्रथममायुमायवे देवा अकृण्वन्नहुषस्य विश्पतिम् ।
इळामकृण्वन्मनुषस्य शासनीं पितुर्यत्पुत्रो ममकस्य जायते ॥११॥
त्वं नो अग्ने तव देव पायुभिर्मघोनो रक्ष तन्वश्च वन्द्य ।
त्राता तोकस्य तनये गवामस्यनिमेषं रक्षमाणस्तव व्रते ॥१२॥
त्वमग्ने यज्यवे पायुरन्तरोऽनिषङ्गाय चतुरक्ष इध्यसे ।
यो रातहव्योऽवृकाय धायसे कीरेश्चिन्मन्त्रं मनसा वनोषि तम् ॥१३॥
त्वमग्न उरुशंसाय वाघते स्पार्हं यद्रेक्णः परमं वनोषि तत् ।
आध्रस्य चित्प्रमतिरुच्यसे पिता प्र पाकं शास्सि प्र दिशो विदुष्टरः ॥१४॥

tvám agne prathamám āyúm āyáve devá akriṇvan náhushasya vispátim | íḷām akṛiṇvan mánushasya ṣásanīm pitúr yát putró mámakasya jáyate || 11 || tvám̐ no agne táva deva pāyúbhir maghóno raksha tanvàṣ ca vandya | trātá tokásya tánaye gávām asy ánimesham̐ rákshamāṇas táva vraté || 12 || tvám agne yájyave pāyúr ántaro 'nishañgáya caturakshá idhyase | yó rātáhavyo 'vṛikáya dháyase kīréṣ cin mántram mánasā vanóshi tám || 13 || tvám agna uruṣáñ-saya vāghúte spārhám̐ yád réknaḥ paramám̐ vanóshi tát | ádhrasya cit prámatir ucyase pitá prá pákam̐ ṣássi prá díṣo vidúshṭaraḥ || 14 ||

O adorable God, irreproachable, ever vigilant, illuminator of justice, disseminator of knowledge, may we be illustrious among the enlightened, and devoted to our parents. Please protect us and give us wealth and wisdom and all that is worthy of possession. 9

O inviolable, all knowing adorable God, you are our father. We are your kinsmen. May you grant us new life endowed with knowledge and happiness. Let us also acquire wealth and wisdom in hundreds and thousands. You are the defender of the persons performing noble acts, and you also favour those who are good and virtuous. 10

O adorable God, through the earliest enlightened sages, you revealed the sacred teachings of the Vedas for mortal men; and the divine wisdom became herself the instructress of the son of man, the earliest father of my race. 11

O adorable God, preserve your devotees with your bounties; you are the defender of the cattle for the son of my son, who is ever assiduous in your worship. 12

O adorable God, you are charitable and selfless. You supervise with eyes in all the four directions without attachment and prejudice. You are the benevolent protector of all pious people and embodiment of selfless actions. May you protect all your pious devotees and make them illustrious. 13

O adorable God, may you grant the choicest gifts, spiritual as well as material, to your worshippers. You are called the well-intentioned protector. You protect them as father protects the son. You are all-wise and instruct your disciples about proper conduct. You define for them the points of the horizon (that is, you set the limits of their disciplines). 14

त्वमग्ने प्रयतदक्षिणं नरं वर्मेव स्यूतं परि पासि विश्वतः ।
स्वादुक्षद्मा यो वसतौ स्योनकृज्जीवयाजं यजते सोपमा दिवः ॥१५॥

tvám agne práyatadakshiṇaṃ náraṃ vármeva syūtám pári pāsi viṣvátaḥ | svādukshádmā yó vasataú syonakṛ́j jīvayājáṃ yájate sópamā́ diváḥ || 15 ||

॥३५॥ इमामग्ने शरणिं मीमृषो न इममध्वानं यमगाम दूरात् ।
आपिः पिता प्रमतिः सोम्यानां भृमिरस्यृषिकृन्मर्त्यानाम् ॥१६॥
मनुष्वदग्ने अङ्गिरस्वदङ्गिरो ययातिवत्सदने पूर्ववच्छुचे ।
अच्छ याह्या वहा दैव्यं जनमा सादय बर्हिषि यक्षि च प्रियम् ॥१७॥
एतेनाग्ने ब्रह्मणा वावृधस्व शक्ती वा यत्ते चकृमा विदा वा ।
उत प्र णेष्यभि वस्यो अस्मान्त्सं नः सृज सुमत्या वाजवत्या ॥१८॥

imā́m agne ṣaráṇim mīmṛsho na imám ádhvānaṃ yám ágāma dūrā́t | āpíḥ pitā́ prámatiḥ somyā́nām bhṛ́mir asy ṛishikṛ́n mártyānām || 16 || manushvád agne aṅgirasvád aṅgiro yayātivát sádane pūrvavác chuce | ácha yāhy ā́ vahā daívyaṃ jánam ā́ sādaya barhíshi yákshi ca priyám || 17|| eténāgne bráhmaṇā vāvṛdhasva ṣaktī vā yát te cakṛmā́ vidā́ va | utá prá ṇeshy abhí vásyo asmā́n sáṃ naḥ sṛja sumatyā́ vā́javatyā || 18 ||

(३२) द्वात्रिंशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्याङ्गिरसो हिरण्यस्तूप ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥३६॥ इन्द्रस्य नु वीर्याणि प्र वोचं यानि चकार प्रथमानि वज्री ।
अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत्पर्वतानाम् ॥१॥

32

Índrasya nú vīryā̀ṇi prá vocaṃ yā́ni cakā́ra prathamā́ni vajrī́ | áhann áhim ánv apás tatarda prá vakshá̄ṇā abhinat párvatānām || 1 ||

O adorable God, may you defend the man who liberally gives on every side, like a well-stitched armour. The person who keeps the choicest foods in his house, and with them entertains his guests, in fact, performs a sacrifice of life, which has the likeness of heaven. 15

O adorable God, forgive us this our negligence, this path in which we have gone astray. You are a friend and father of persons who are the performers of noble deeds. To such mortals you reveal your nature. 16

O adorable God, you go about helping every one; may you come to help such industrious persons as perform noble actions and inspire others also to do so; elevate them to a high stature, and offer them blessings. 17

O adorable God, we are offering you this prayer according to the best of our ability, according to the best of our knowledge. May you, therefore, lead us to abundance, and endow us with right understanding, and also sustenance. 18

[Vṛtra sometimes also occurs as Ahi. On physical side Vṛtra is nothing more than the accumulation of vapour condensed, shut up or obstructed by a cloud. Indra with his thunderbolt, (or electric discharge) causes condensation, and vent is given to the rain which then descends upon the earth.]

32

May I acclaim the valorous deeds of the resplendent soul (the lower self), which he has achieved: he has cloven the cloud of blind and dark impulses; and cast out the evil thoughts; he has broken a way for the torrents of wisdom through obstacles. 1

अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्यं ततक्ष ।
वाश्रा इव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः ॥२॥
वृषायमाणोऽवृणीत सोमं त्रिकद्रुकेष्वपिबत्सुतस्य ।
आ सायकं मघवादत्त वज्रमहन्नेनं प्रथमजामहीनाम् ॥३॥
यदिन्द्राहन्प्रथमजामहीनामान्मायिनाममिनाः प्रोत मायाः ।
आत्सूर्यं जनयन्द्यामुषासं तादीत्ना शत्रुं न किला विवित्से ॥४॥
अहन्वृत्रं वृत्रतरं व्यंसमिन्द्रो वज्रेण महता वधेन ।
स्कन्धांसीव कुलिशेना विवृक्णाहिः शयत उपपृक्पृथिव्याः ॥५॥

áhann áhim párvate şişriyāṇám tvásḥṭā-smai vájram svaryàm tatakṣha | vāṣrā́ iva dhenávaḥ syándamānā áñjaḥ samudrám áva jagmur ā́paḥ || 2 || vṛishayá-māṇo 'vṛiṇīta sómam tríkadrukeshv apibat sutásya | á sá-yakam maghávādatta vájram áhann enam prathamajā́m áhīnām || 3 || yád indrā́han prathamajā́m áhīnām ā́n māyí-nām áminā̄ḥ prótá māyā́ḥ | ā́t sū́ryam janáyan dyā́m ushá-sam tādī́tnā ṣátrum ná kílā vivitse || 4 || áhan vṛitrám vṛi-tratáram vyàṅsam índro vájreṇa mahatā́ vadhéna | skán-dhāṅsīva kúliṣenā vívṛikṇā́hiḥ ṣayata upapṛ́k pṛithivyā́ḥ || 5 ||

॥३७॥ अयोद्धेव दुर्मद आ हि जुह्वे महावीरं तुविबाधमृजीषम् ।
नातारीदस्य समृतिं वधानां सं रुजानाः पिपिष इन्द्रशत्रुः ॥६॥
अपादहस्तो अपृतन्यदिन्द्रमास्य वज्रमधि सानौ जघान ।
वृष्णो वध्रिः प्रतिमानं बुभूषन्पुरुत्रा वृत्रो अशयद्व्यस्तः ॥७॥

ayoddhéva durmáda ā hí juhvé mahāvīrám tuvibādhám ṛijīshám | nā́tārīd asya sámṛitim vadhā́nām sám rujā́naḥ pipisha índraṣatruḥ || 6 || apā́d ahastó apṛitanyad índram ā́sya vájram ádhi sā́nau jaghāna | vṛ́ishṇo vádhriḥ prati-mā́nam búbhūshan purutrā́ vṛitró aṣayad vyàstaḥ || 7 ||

He has sent asunder the cloud of blind impulses seeking refuge in the obstacles. The supreme architect has conquered with his all-encompassing bolt of will-power. The clouds of passions have been broken; the water of animated evil thoughts has rapidly rushed to the heart, like cows hastening to the calves. 2

The powerful soul accumulated his strength in three virtuous directions,—physical, mental and spiritual. He sharpened his will-power and struck the first born of the evil impulses, the sexual one. 3

O powerful soul, since you have subdued the foremost impulse, which is the prime cause of delusions, and thereby since you generated the light of wisdom to shine on the horizon of human mind, you have not left a sinful impulse to disturb you. 4

With his great assailing will power the powerful soul again strikes the wounded evil-mind, which still lies there prostrate, like trunks of trees felled by the axe. 5

The wounded, but arrogant sinful mind, again defies the mighty soul, who scatters and weakens the dark and blind impulses; but the animated sinful impulses, again gather and break the barriers set by the soul. 6

Having done this damage, the evil mind, though without hand or foot, again assails the soul, who thereupon strikes the mind with his full force. Thereafter the evil-spirited mind and other mutilated baser instincts are rendered inactive, like one who pretends virility but has none to attack. 7

नदं न भिन्नममुया शयानं मनो रुहाणा अति यन्त्यापः ।
यास्चिद्वृत्रो महिना पर्यतिष्ठत्तासामहिः पत्सुतःशीर्बभूव ॥८॥
नीचावया अभवद्वृत्रपुत्रेन्द्रो अस्या अव वधर्जभार ।
उत्तरा सूरधरः पुत्र आसीद्दानुः शये सहवत्सा न धेनुः ॥९॥
अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम् ।
वृत्रस्य निण्यं वि चरन्त्यापो दीर्घं तम आशयदिन्द्रशत्रुः ॥१०॥

nadáṃ ná bhinnám amuyá śáyānam máno rúhāṇā áti yanty ápaḥ | yáś cid vṛitró mahiná paryátishṭhat tásām áhiḥ patsutaḥśír babhūva || 8 || nīcávayā abhavad vṛitráputréndro asyā áva vádhar jabhāra | úttarā súr ádharaḥ putrá ásīd dánuḥ śaye sahávatsā ná dhenúḥ || 9 || átishṭhantīnam aniveśanánāṃ káshṭhānām mádhye níhitaṃ śárīram | vṛitrásya niṇyáṃ ví caranty ápo dīrgháṃ táma áśayad índraśatruḥ || 10 ||

॥३८॥ दासपत्नीरहिगोपा अतिष्ठन्निरुद्धा आपः पणिनेव गावः ।
अपां बिलमपिहितं यदासीद्वृत्रं जघन्वाँ अप तद्ववार ॥११॥
अश्व्यो वारो अभवस्तदिन्द्र सृके यत्त्वा प्रत्यहन्देव एकः ।
अजयो गा अजयः शूर सोममवासृजः सर्तवे सप्त सिन्धून् ॥१२॥
नास्मै विद्युन्न तन्यतुः सिषेध न यां मिहमकिरद्ध्रादुनिं च ।
इन्द्रश्च यद्युयुधाते अहिश्चोतापरीभ्यो मघवा वि जिग्ये ॥१३॥

dāsápatnīr áhigopā atishṭhan níruddhā ápaḥ paṇíneva gávaḥ | apám bílam ápihitaṃ yád ásīd vṛitráṃ jaghanváñ ápa tád vavāra || 11 || áśvyo váro abhavas tád indra sṛiké yát tvā pratyáhan devá ékaḥ || ájayo gá ájayaḥ śūra sómam ávāsṛijaḥ sártave saptá síndhūn || 12 || násmai vidyún ná tanyatúḥ sishedha ná yám míham ákirad dhrādúnim ca | índraś ca yád yuyudháte áhiś cotáparíbhyo maghávā ví jigye || 13 ||

Thoughts that delight the soul, now flow over the mind, the prostrated and wounded, as the waters of a river, with her broken banks, flow over the fields. The mind, however, obstructs this flow. 8

The primary source of evil tendencies—the primary instincts—has been enveloping the mind like a cow covering its calf: the instincts rise above and the mind comes down underneath. The soul again strikes the source of these evil tendencies. 9

Then thoughts carry off the whirling mind, the body of the nameless, tossed into the midst of the never stopping, never-resting currents, the foe of the soul—the mind imbued with evil instincts, as if slept over for a long dark night. 10

Good impulses, beloveds of the soul, are obstructed by greed, like cows stolen by wicked people, and kept hidden. But by strangling the strength of the demoniac forces, the soul sets open the cave that had blocked the path of noble impulses to reach the sphere of the soul. 11

When you, O powerful, soul, unaided by any, return the blow, inflicted by the evil mind, you become furious like a horse's tail. You rescue good human impulses. O hero, you win our sweet devotion. You cause the spiritual elixir of seven oceans (love, truth, benevolence, austerity, contentment, generosity and knowledge) to flow freely. 12

Now, no lightning of the evil impulse, the thunder of sensuous thoughts, the rain of passions or any sort of bolt of temptation can harm the victorious soul. The triumph of the soul in the contest has been full and final over the wicked impulses. 13

अहेर्यातारं कमपश्य इन्द्र हृदि यत्ते जघ्नुषो भीरगच्छत् ।
नव च यन्नवतिं च स्रवन्तीः श्येनो न भीतो अतरो रजांसि ॥१४॥
इन्द्रो यातोऽवसितस्य राजा शमस्य च शृङ्गिणो वज्रबाहुः ।
सेदु राजा क्षयति चर्षणीनामरान्न नेमिः परि ता बभूव ॥१५॥

áher yātáraṃ kám apaṣya indra hṛidí yát te jaghnúsho bhír ágachat | náva ca yán navatíṃ ca srávantīḥ ṣyenó ná bhītó átaro rájāṅsi || 14 || índro yātó 'vasitasya rája ṣámasya ca ṣriṅgíṇo vájrabāhuḥ | séd u rájā kshayati carshaṇīnám arán ná nemíḥ pári tá babhūva || 15 ||

(३३) त्रयस्त्रिंशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्याङ्गिरसो हिरण्यस्तूप ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ एतायामोप गव्यन्त इन्द्रमस्माकं सु प्रमतिं वावृधाति ।
अनामृणः कुविदादस्य रायो गवां केतं परमावर्जते नः ॥१॥
उपेदहं धनदामप्रतीतं जुष्टां न श्येनो वसतिं पतामि ।
इन्द्रं नमस्यन्नुपमेभिरर्कैर्यः स्तोतृभ्यो हव्यो अस्ति यामन् ॥२॥
नि सर्वसेन इषुधीँरसक्त समर्यो गा अजति यस्य वष्टि ।
चोष्कूयमाण इन्द्र भूरि वामं मा पणिर्भूरस्मदधि प्रवृद्ध ॥३॥

33

Étáyāmópa gavyánta índram asmákaṃ sú prámatiṃ vāvṛidhati | anamṛiṇáḥ kuvíd ád asyá rāyó gávaṃ kétam páram āvárjate naḥ || 1 || úpéd aháṃ dhanadám ápratītaṃ júshṭaṃ ná ṣyenó vasatím patami | índraṃ namasyánn upamébhir arkaír yá stotṛíbhyo hávyo ásti yáman || 2 || ní sárvasena ishudhíṅr asakta sám aryó gá ajati yásya váshṭi | coshkūyámāṇa indra bhúri vamám má paṇír bhūr asmád ádhi pravṛiddha || 3 ||

O soul, while this internal battle has been in full swing, you have been ready to destroy the evil instincts of conscious and sub-conscious mind. You are hesitant for a moment, but you traverse all the adverse ninety-nine elements like a swift hawk. 14

Then O soul, the wielder of powerful spiritual power, you become the sovereign of all that is movable and immovable, of impulses and emotions, hornless (peaceful) or horned (aggressive). Now you are the monarch of men. All activities are centred within you as the circumference comprehends the spokes of a wheel. 15

33

Let us approach the soul for he can restore to us our lost wisdom, as he is infallible and unconquered. He bestows upon us his ever-increasing wisdom. Blessed by him, we will never fail to achieve prosperity and true knowledge. 1

We glorify Him with sacred hymns, who is invincible in any struggle. Invoked by selfless devotees, He bestows wealth and wisdom. I fly as a hawk flying to its cherished nest. 2

O mighty soul, ready to defend your believers, with your quiver bound on your back, bestowing upon us abundant wisdom, providing refuge to your worshippers,—be kind to us; take no advantage of our weakness like a wicked dealer. 3

वधीर्हि दस्युं धनिनं घनेनँ एकश्चरन्नुपशाकेभिरिन्द्र ।
धनोरधि विषुणक्ते व्यायन्नयज्वानः सनकाः प्रेतिमीयुः ॥४॥
परा चिच्छीर्षा ववृजुस्त इन्द्रायज्वानो यज्वभिः स्पर्धमानाः ।
प्र यद्दिवो हरिवः स्थातरुग्र निरव्रताँ अधमो रोदस्योः ॥५॥

vádhīr hí dásyuṃ dhanínaṃ ghanénañ
éka̱ṣ cárann upaṣakébhir indra | dhánor ádhi vishuṇák té
vy àyann áyajvanaḥ sanakáḥ prétim īyuḥ || 4 || párā cic
chīrshá vavṛijus tá indrāyajvāno yájvabhi spárdhamānaḥ |
prá yád divó hariva sthatar ugra nír avratáñ adhamo ró-
dasyoḥ || 5 || ١ ||

॥२॥ अयुयुत्सन्ननवद्यस्य सेनामयातयन्त क्षितयो नवग्वाः ।
वृषायुधो न वध्रयो निरष्टाः प्रवद्भिरिन्द्राच्चितयन्त आयन् ॥६॥
त्वमेतान्रुदतो जक्षतश्चायोधयो रजस इन्द्र पारे ।
अवादहो दिव आ दस्युमुच्चा प्र सुन्वतः स्तुवतः शंसमावः ॥७॥
चक्राणासः परीणहं पृथिव्या हिरण्येन मणिना शुम्भमानाः ।
न हिन्वानासस्तितिरुस्त इन्द्रं परि स्पशो अदधात्सूर्येण ॥८॥
परि यदिन्द्र रोदसी उभे अबुभोजीर्महिना विश्वतः सीम् ।
अमन्यमानाँ अभि मन्यमानैर्निर्ब्रह्मभिरधमो दस्युमिन्द्र ॥९॥

áyuyutsann anavadyásya sénām áyātayanta kshitáyo ná-
vagvāḥ | vṛishāyúdho ná vádhrayo nírashṭaḥ pravádbhir ín-
drāc citáyanta āyan || 6 || tvám etán rudató jákshataṣ cāyo-
dhayo rájasa indra paré | ávādaho divá á dásyum uccá prá
sunvatá stuvatáḥ ṣáñsam āvaḥ || 7 || cakrāṇásaḥ pariṇáham
pṛithivyá híraṇyena maṇína ṣúmbhamānaḥ | ná hinvānásas
titirus tá índram pári spáṣo adadhāt sū́ryeṇa || 8 || pári yád
indra ródasī ubhé ábubhojīr mahiná viṣvátaḥ sīm | áman-
yamānāñ abhí mányamānair nír brahmábhir adhamo dás-
yum indra || 9 ||

O powerful soul, with your adamantine strength you have destroyed the cruel barbarian impulses. Perceiving the manifold destructiveness of your strength, the unbelievers and infidels have perished. 4

O fierce and unyielding soul, the infidels and those, who are enemies of selfless workers, are completely defeated. They disappear when you deny them the privilege of getting your favours here on earth or any place. 5

The followers of blind impulses encounter the band of devotees of the irreproachable soul, and those of virtuous instincts encourage them. Ultimately, the followers of blind instincts, conscious of their inferiority flee by precipitious paths, like emasculated people contending with brave men. 6

O victorious soul, you have destroyed these dark impulses, at every stage, hiding in the farthest verge of the mind, and sent them far away from the world. You have consumed the vicious instincts of all kinds—greed, anger and envy, and have received homage from virtuous men. 7

Many glamorous evil forces, decorated with gold and jewels, have been spreading over the face of the earth. But, mighty as they are, even then they triumph not over godly men. These dark forces are dispersed by the rising sun of wisdom. 8

O mighty soul, you control both good and bad. You sustain the whole living world with your magnitude. Let the unbelievers and proud usurpers be defeated through the prayers which are repeated on behalf of those who do not comprehend them. 9

न ये दिवः पृथिव्या अन्तमापुर्न मायाभिर्धनदां पर्यभूवन् ।
युजं वज्रं वृषभश्चक्र इन्द्रो निर्ज्योतिषा तमसो गा अदुक्षत् ॥१०॥

ná yé diváḥ prithivyá ántam āpúr ná māyábhir dhanadám paryábhūvan | yújaṃ vájraṃ vrishabhás cakra índro nír jyótishā támaso gá adukshat || 10 ||

॥३॥ अनु स्वधामक्षरन्नापो अस्यावर्धत मध्य आ नाव्यानाम् ।
सध्रीचीनेन मनसा तमिन्द्र ओजिष्ठेन हन्मनाहन्नभि द्यून् ॥११॥
न्याविध्यदिलीबिशस्य दृळ्हा वि शृङ्गिणमभिनच्छुष्णमिन्द्रः ।
यावत्तरो मघवन्यावदोजो वज्रेण शत्रुमवधीः पृतन्युम् ॥१२॥
अभि सिध्मो अजिगादस्य शत्रून्वि तिग्मेन वृषभेणा पुरोऽभेत् ।
सं वज्रेणासृजद्वृत्रमिन्द्रः प्र स्वां मतिमतिरच्छाशदानः ॥१३॥
आवः कुत्समिन्द्र यस्मिञ्चाकन्प्रावो युध्यन्तं वृषभं दशद्युम् ।
शफच्युतो रेणुर्नक्षत द्यामुच्छ्वैत्रेयो नृषाह्याय तस्थौ ॥१४॥
आवः शमं वृषभं तुग्र्यासु क्षेत्रजेषे मघवञ्छ्वित्र्यं गाम् ।
ज्योक् चिदत्र तस्थिवांसो अक्रञ्छत्रूयतामधरा वेदनाकः ॥१५॥

ánu svadhám aksharann ápo asyávardhata mádhya á navyānām | sadhrīcínena mánasā táṃ índra ójishṭhena hánmanāhann abhí dyún || 11 || ny àvidhyad ilībíṣasya drilhá ví sriñgíṇam abhinac chúshṇam índraḥ | yávat táro maghavan yávad ójo vájreṇa sátrum avadhīḥ pritanyúm || 12 || abhí sidhmó ajigād asya sátrūn ví tigména vrishabhéṇa púro 'bhet | sáṃ vájreṇāsrijad vritrám índraḥ prá svám matím atirac cháṣadānaḥ || 13 || ávaḥ kútsam indra yásmiñ cākán právo yúdhyantaṃ vrishabháṃ dáṣadyum | ṣaphácyuto reṇúr nakshata dyám úc chvaitreyó nrisháhyaya tasthau || 14 || ávaḥ ṣámaṃ vrishabháṃ túgryasu kshetrajeshé maghavañ chvítryaṃ gám | jyók cid átra tasthivánso akrañ chatrūyatám ádhara védanākaḥ || 15 ||

When the powerful soul, the showerer of blessings, realizes that the waters of his wisdom do not cover fully the intellect of ignorant men, he firmly grasps his bolt of punitive justice and with his strength takes out the evil thoughts hiding under the cover of adverse impulses. 10

Even when virtues gather around and provide strength to the soul, whilst the evil forces raise their heads, then the soul renewed with strength and fatal powers destroys the forces of dark instincts. 11

The powerful soul sets free the flow of wisdom obstructed by the dark clouds of blind instincts, and destroys the malicious forces, who dry up the water of wisdom. He with equal swiftness and strength puts to an end the evils defying his supremacy. 12

The spiritualized soul conquers adversaries with his swift and forceful disintegrating power. He destroys their sources. He then reaches the central living place of these blind instincts, and destroys the resting place of these evil impulses, and thereupon rejoices in his victory.. 13

O victorious soul, you have thus protected mankind, spreading your brilliance in all directions, as the sun protects the world by breaking the clouds with its rays. The dust of your swift movements ascends to heaven; through your favour, pure and virtuous tendencies will rise up to inspire men. 14

O powerful soul, you have given protection to excellent, pure and virtuous tendencies and have destroyed evil forces, though disguised as benefactors, for the benefit of faithful devotees. Punish and inflict pains on them who are of hostile minds, and who have long been obstructing our progress. 15

(३४) चतुस्त्रिंशं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्याङ्गिरसो हिरण्यस्तूप ऋषिः । अश्विनौ देवते । (१–८, १०–११) प्रथमाद्यष्टर्चां दशम्येकादश्योश्च जगती, (९, १२) नवमीद्वादश्योश्च त्रिष्टुप् छन्दसी ॥

॥४॥ त्रिश्चिन्नो अद्या भवतं नवेदसा विभुर्वां याम उत रातिरश्विना ।
युवोर्हि यन्त्रं हिम्येव वाससोऽभ्यायंसेन्या भवतं मनीषिभिः ॥१॥
त्रयः पवयो मधुवाहने रथे सोमस्य वेनामनु विश्व इद्विदुः ।
त्रयः स्कम्भासः स्कभितास आरभे त्रिर्नक्तं याथस्त्रिर्वश्विना दिवा ॥२॥

34

Trís cin no adyá bhavatam navedasā vibhúr vām yáma utá rātír asvinā | yuvór hí yantrám himyéva vásaso 'bhyā-yaṅsényā bhavatam manīshíbhiḥ || 1 || tráyaḥ paváyo ma-dhuváhane ráthe sómasya venám ánu vísva íd viduḥ | tráya skambhása skabhitása ārábhe trír náktam yāthás trír v asvinā dívā || 2 ||

समाने अहन्त्रिरवद्यगोहना त्रिरद्य यज्ञं मधुना मिमिक्षतम् ।
त्रिर्वाजवतीरिषो अश्विना युवं दोषा अस्मभ्यमुषसश्च पिन्वतम् ॥३॥
त्रिर्वर्तिर्यातं त्रिरनुव्रते जने त्रिः सुप्राव्ये त्रेधेव शिक्षतम् ।
त्रिर्नान्द्यं वहतमश्विना युवं त्रिः पृक्षो अस्मे अक्षरेव पिन्वतम् ॥४॥

samāné áhan trír avadyagohanā trír adyá yajñám mádhunā mimikshatam | trír vájavatīr ísho asvinā yuvám doshā́ asmábhyam ushásas ca pinvatam || 3 || trír vartír yātam trír ánuvrate jané tríḥ suprāvyè tredhéva sikshatam | trír nāndyám vahatam asvinā yuvám tríḥ pṛ́ksho asmé akshárevа pinvatam || 4 ||

34

[In this set of hymns the words thrice, three-fold, three worlds, three ways, three wheels, etc. are used to connote different meanings in different contexts, denoting : God, soul and cosmos; physical, mental and spiritual; past, present and future; earth, sky and interspace; solid, fluid, and vaporous; knowledge, action and devotion; morning, mid-day and evening; sensory, ultra-sensory, and intuition; tranquillity, activity, and inertia.]

O powerful pair of vital and mental forces, be alert thrice a day (morning, mid-day and evening). Your chariot, the human body, has extensive powers, and is filled with divine gifts. Your union is as harmonious and delightful as that of illustrious day and dewy night. Shall you still suffer yourself to be restrained by divine laws and limitations ! 1

Three are the solid wheels of your splendid divine body. This is known to all spiritually realized. There are three regions above it for support, and in it you journey thrice by night, and thrice by day. 2

Thrice a day you forgive the faults of your devotees when worshipped. Thrice you shower your blessings. O the twins of mental and vital energies, bestow upon us knowledge and nourishment all the time. 3

May the supreme Lord of cosmic and individual self grace our sacred performances, and that of the other devotees. May He come to us at all the three levels of life, in three kinds of activity, and guide us and instruct in the three-fold knowledge. May He bestow three-fold blessings upon us, like rains from the sky. 4

त्रिर्नो रयिं वहतमश्विना युवं त्रिर्देवताता त्रिरुतावतं धियः ।
त्रिः सौभगत्वं त्रिरुत श्रवांसि नस्त्रिष्ठं वां सूरे दुहिता रुहद्रथम् ॥५॥
त्रिर्नो अश्विना दिव्यानि भेषजा त्रिः पार्थिवानि त्रिरु दत्तमद्भ्यः ।
ओमानं शंयोर्ममकाय सूनवे त्रिधातु शर्म वहतं शुभस्पती ॥६॥

trír no rayím vahatam aṣvinā yuváṃ trír devátātā trír utávataṃ dhíyaḥ | tríḥ saubhagatváṃ trír utá ṣrávaṅsi nas trishṭháṃ vāṃ sū́re duhitá ruhad rátham || 5 || trír no aṣvinā divyā́ni bheshajá tríḥ pā́rthivāni trír u dattam adbhyáḥ | omā́naṃ ṣaṃyór mámakāya sūnáve tridhā́tu ṣárma vahataṃ ṣubhas patī || 6 ||

त्रिर्नो अश्विना यजता दिवेदिवे परि त्रिधातु पृथिवीमशायतम् ।
तिस्रो नासत्या रथ्या परावत आत्मेव वातः स्वसराणि गच्छतम् ॥७॥
त्रिरश्विना सिन्धुभिः सप्तमातृभिस्त्रय आहावास्त्रेधा हविष्कृतम् ।
तिस्रः पृथिवीरुपरि प्रवा दिवो नाकं रक्षेथे द्युभिरक्तुभिर्हितम् ॥८॥
क्व१ त्री चक्रा त्रिवृतो रथस्य क्व१ त्रयो वन्धुरो ये सनीळाः ।
कदा योगो वाजिनो रासभस्य येन यज्ञं नासत्योपयाथः ॥९॥
आ नासत्या गच्छतं हूयते हविर्मध्वः पिबतं मधुपेभिरासभिः ।
युवोर्हि पूर्वं सवितोषसो रथमृताय चित्रं घृतवन्तमिष्यति ॥१०॥

trír no aṣvinā yajatā divé-dive pári tridhā́tu pṛithivī́m aṣāyatam | tisró nāsatyā rathyā parāváta ātméva vā́taḥ svásarāṇi gachatam || 7 || trír aṣvinā síndhubhiḥ saptámātṛibhis tráya āhāvā́s tredhā́ havísh kṛitám | tisráḥ pṛithivī́r upári pravā́ divó nā́kaṃ rakshethe dyúbhir aktúbhir hitám || 8 || kvà trí cakrā́ trivṛíto ráthasya kvà tráyo vandhúro yé sánīḷāḥ | kadā́ yógo vājíno rā́sabhasya yéna yajñáṃ nāsatyopayāthá̄ḥ || 9 || ā́ nāsatyā gáchataṃ hūyáte havír mádhvaḥ pibatam madhupébhir āsábhiḥ | yuvór hí pū́rvaṃ savitósháso rátham ṛitā́ya citráṃ ghṛitávantam íshyati || 10 ||

May God grant us the three riches—physical, mental and spiritual. May He bless us thrice in our ceremonial rites. May He bless us with three-fold wisdom for all occasions. Thrice grant us prosperity, and thrice food. The daughter of the sun has ascended your three-wheeled car. 5

May God bless us thrice with all the cosmic healing powers of all the three regions—earth, sky and space. May He grant prosperity to our children. May the cherisher of herbs preserve our three systems—physical, mental and spiritual. 6

May the twin Lord of cosmic body and mind, being worshipped, thrice every day triply surround the earth. May the reality (non-untruth) seated on the car of time, repair from a distance to the three-fold, like the vital air to the living body. 7

O the twin Lord of cosmic world, thrice bless our seven mother-streams (five senses of cognizance together with mind and vital system); our all the three faculties, physical, mental and spiritual, are ready for triple activities, pervading through all the three centres of body; may you rising above the three worlds, bless the glorious sun of intellect to enlighten the path of life night and day. 8

O God, enlighten us on the location of three wheels —cardinal points, the sources of all our vital and mental energies in this three-fold divine chariot of the human body, and on the centres receiving and reflecting the light of the cosmic world, and when you will be harnessing your vehicle to come and grace the sacrifice. 9

Come to us O God, preserver of imperishable laws, to accept our devotions with love. May you relish it. The divine consciousness inspires us even before the dawn, even before our intellect is ready to grasp your deeper knowledge, and she sends her shining car of affection to bring you here. 10

आ नासत्या त्रिभिरेकादशैरिह देवेभिर्यातं मधुपेयमश्विना ।
प्रायुस्तारिष्टं नी रपांसि मृक्षतं सेधतं द्वेषो भवतं सचाभुवा ॥११॥
आ नो अश्विना त्रिवृता रथेनार्वाञ्चं रयिं वहतं सुवीरम् ।
शृण्वन्ता वामवसे जोहवीमि वृधे च नो भवतं वाजसातौ ॥१२॥

á nāsatyā
tribhír ekādaṣaír ihá devébhir yatam madhupéyam aṣvinā | práyus tárishṭaṃ ní rápāṅsi mṛikshataṃ sédhataṃ dvésho bhávataṃ sacābhúvā || 11 || á no aṣvina trivṛ́tā ráthenār-vā́ñcaṃ rayíṃ vahataṃ suvī́ram | ṣṛiṇvántā vām ávase jo-havīmi vṛidhé ca no bhavataṃ vā́jasātau || 12 ||

(३५) पञ्चत्रिंशं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसो हिरण्यस्तूप ऋषिः । (१) प्रथमर्चः (पादक्रमेण) अग्निर्मित्रावरुणौ रात्रिः सविता च, (२–११) द्वितीयादिदशानाञ्च सविता देवताः । (१,९) प्रथमानवम्योर्ऋचोर्जगती, (२–८, १०–११) द्वितीयादिसप्तानां दशम्येकादश्योश्च त्रिष्टुप् छन्दसी ॥

॥६॥

ह्वयाम्यग्निं प्रथमं स्वस्तये ह्वयामि मित्रावरुणाविहावसे ।
ह्वयामि रात्रीं जगतो निवेशनीं ह्वयामि देवं सवितारमूतये ॥१॥
आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च ।
हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥२॥
याति देवः प्रवता यात्युद्वता याति शुभ्राभ्यां यजतो हरिभ्याम् ।
आ देवो याति सविता परावतोऽप विश्वा दुरिता बाधमानः ॥३॥

35

Hváyāmy agním prathamáṃ svastáye hváyāmi mitrává-ruṇāv ihávase | hváyami rátrīṃ jágato nivéṣanīṃ hváyāmi deváṃ savitáram ūtáye || 1 || á kṛishṇéna rájasa vártamāno niveṣáyann amṛ́tam mártyaṃ ca | hiraṇyáyena savitá ráthená devó yāti bhúvanāni páṣyan || 2 || yáti deváḥ pravátā yáty udvátā yáti ṣubhrábhyāṃ yajató háribhyām | á devó yāti savitá parāvátó 'pa víṣvā duritá bádhamānaḥ || 3 ||

May your three times eleven (33) never-failing divine sources of reality, lead us thrice to the path of consummate bliss. May God bless our offerings, prolong our life, efface our faults, restrain our evils, and be ever with us. 11

O supreme Lord, borne in your triple car (or in the car that traverses the three regions) bring to us affluence, material and spiritual, and award us progeny. I invoke you, O sovereign king of all the vital and mental forces, to protect us, and give us vigour to win over our weaknesses in our conflicts. 12

35

I invoke the foremost adorable God for well-being; I invoke Nature's other bounties such as the pair of lightning and clouds for protection. I invoke the night which brings rest to the world and I invoke the sun for prosperity. 1

The refulgent sun, springing through the obscure regions, arousing mortal and immortal, beholding the several worlds, comes as if mounted on a golden chariot. 2

The self-effulgent sun travels by an upward and by a downward path, deserving adoration. It journeys on two white horses (northern and southern solstices); it comes hither from a distance removing all darkness. 3

अभीवृतं कृशनैर्विश्वरूपं हिरण्यशम्यं यजतो बृहन्तम् ।
आस्थाद्रथं सविता चित्रभानुः कृष्णा रजांसि तविषीं दधानः ॥४॥
वि जनाञ्छ्यावाः शितिपादो अख्यन्रथं हिरण्यप्रउगं वहन्तः ।
शश्वद्विशः सवितुर्दैव्यस्योपस्थे विश्वा भुवनानि तस्थुः ॥५॥
तिस्रो द्यावः सवितुर्द्वा उपस्थाँ एका यमस्य भुवने विराषाट् ।
आणिं न रथ्यममृताधि तस्थुरिह ब्रवीतु य उ तच्चिकेतत् ॥६॥

abhívṛitam kṛ́iṣanair viṣvárūpam híranyaṣamyam yajató brihántam | ásthād rátham savitá́ citrábhānuḥ krishṇá́ rájāṅsi távishīm dádhānaḥ ‖ 4 ‖ ví jánāñ chyāváḥ ṣitipádo akhyan rátham híraṇyapraügam váhantaḥ | ṣáṣvad víṣaḥ savitúr daívyasyopásthe víṣvā bhúvanāni tasthuḥ ‖ 5 ‖ tisró dyávaḥ savitúr dvá upásthāṅ éka yamásya bhúvane virāshá́ṭ | āṇím ná ráthyam amṛítádhi tasthur ihá bravītu yá u tác cíketat ‖ 6 ‖

॥७॥ वि सुपर्णो अन्तरिक्षाण्यख्यद्गभीरवेपा असुरः सुनीथः ।
क्वेदानीं सूर्यः कश्चिकेत कतमां द्यां रश्मिरस्या ततान ॥७॥
अष्टौ व्यख्यत्ककुभः पृथिव्यास्त्री धन्व योजना सप्त सिन्धून् ।
हिरण्याक्षः सविता देव आगाद्दधद्रत्ना दाशुषे वार्याणि ॥८॥
हिरण्यपाणिः सविता विचर्षणिरुभे द्यावापृथिवी अन्तरीयते ।
अपामीवां बाधते वेति सूर्यमभि कृष्णेन रजसा द्यामृणोति ॥९॥

ví suparṇó antárikshāṇy akhyad gabhīrávepā ásuraḥ sunītháḥ | kvèdánīm sū́ryaḥ káṣ ciketa katamá́m dyá́m raṣmír asyá́ tatāna ‖ 7 ‖ ashṭaú vy àkhyat kakúbhaḥ pṛithivyá́s trí dhánva yójanā saptá síndhūn | hiraṇyákshaḥ savitá́ devá ágād dádhad rátnā dāṣúshe vá́ryāṇi ‖ 8 ‖ híraṇyapāṇiḥ savitá́ vícarshaṇir ubhé dyá́vāpṛithiví́ antár īyate | ápámīvām bá́dhate véti sū́ryam abhí krishṇéna rájasā dyá́m ṛiṇoti ‖ 9 ‖

The many-rayed effulgent sun, having power to dispel darkness from the regions, comes mounted on a lofty, high-standing, well-decorated golden chariot, and furnished with golden yokes. 4

White beams,swift like the white-footed coursers, harnessed to the car with a golden yoke, have brought light to mankind. Men and all regions are ever in the close presence of this effulgent sun. 5

Three are the luminaries—two (terrestrial and celestial) are in the proximity of the effulgent sun, and the third one somewhere beyond the space for the liberated souls. These first two luminaries depend on the sun as a chariot upon the pin of its axle. Let him who knows (this truth) declare it (to others). 6

The solar ray illuminates the three regions (celestial, interspace and terrestrial), is deep-quivering, life-bestowing and is well-directed. Where now is the sun, the source of these radiations ? Who knows to what sphere his rays have extended ? 7

He (the sun) has lighted up the eight points of the horizon (east, north, west, south, and the four at corners), the three regions of the living beings, the seven galaxies. May the golden-eyed sun come hither. May he bestow worthy riches on the Nature's lover. 8

The gold-handed, all-beholding luminary travels between the two regions of heaven and earth, dispels diseases, and this, verily, is known as the sun, and it finally overspreads the sky, extending from the dark interspace to the celestial region. 9

हिरण्यहस्तो असुरः सुनीथः सुमृळीकः स्ववाँ यात्वर्वाङ् ।
अपसेधन्रक्षसो यातुधानानस्थाद्देवः प्रतिदोषं गृणानः ॥१०॥
ये ते पन्थाः सवितः पूर्व्यासोऽरेणवः सुकृता अन्तरिक्षे ।
तेभिर्नो अद्य पथिभिः सुगेभी रक्षा च नो अधि च ब्रूहि देव ॥११॥

híraṇyahasto ásuraḥ sunīthā́ḥ sumṛiḷīkā́ḥ svávāñ yātv arvā́ñ | apasédhan raksháso yātudhā́nān ásthād devā́ḥ pratidoshā́ṃ gṛiṇānā́ḥ || 10 || yé te pánthāḥ savitaḥ pūrvyā́so 'reṇā́vaḥ súkṛitā antárikshe | tébhir no adyá pathíbhiḥ sugébhī rákshā ca no ádhi ca brūhi deva || 11 ||

[अथाष्टमोऽनुवाकः ॥] (३६) षट्त्रिंशं सूक्तम्

(१–२०) विंशत्यृचस्यास्य सूक्तस्य घौरः कण्व ऋषिः । (१–२०) प्रथमादिविंशत्यृचामग्निः, (१३–१४) त्रयोदशीचतुर्दश्योर्यूपो वा देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥८॥
प्र वो यह्वं पुरूणां विशां देवयतीनाम् ।
अग्निं सूक्तेभिर्वचोभिरीमहे यं सीमिदन्य ईळते ॥१॥
जनासो अग्निं दधिरे सहोवृधं हविष्मन्तो विधेम ते ।
स त्वं नो अद्य सुमना इहाविता भवा वाजेषु सन्त्य ॥२॥
प्र त्वा दूतं वृणीमहे होतारं विश्ववेदसम् ।
महस्ते सतो वि चरन्त्यर्चयो दिवि स्पृशन्ति भानवः ॥३॥

36.

Prá vo yahváṃ purūṇā́ṃ viśā́ṃ devayatī́nām | agníṃ sūktébhir vácobhir īmahe yáṃ sīm íd anyá ī́ḷate || 1 || jánā́so agníṃ dadhire sahovṛídhaṃ havíshmanto vidhema te | sá tváṃ no adyá sumánā ihávitā́ bhávā vā́jeshu santya || 2 || prá tvā dūtáṃ vṛiṇīmahe hótāraṃ viśvávedasam | mahás te sató ví caranty arcáyo diví spṛiśanti bhānávaḥ || 3 ||

May the golden-handed, life-bestowing, well-guiding, exhilarating, and affluent sun be present with us at the place of worship. The solar radiations drive away worms and germs, particularly in the evening, if duly utilized. 10

O sun, your paths are set from olden days; they are free from dust, and well-determined in space. May you travel along these paths, unobstructed and preserve us day-to-day. O effulgent, may you bless us. 11

36

We implore with sacred hymns the adorable God, whom the sages who desire to lead divine life, have been worshipping from time immemorial, for the fulfilment of noble desires. 1

Men with dedication have recourse to the adorable God, the augmenter of vigour. We offer homage with reverence to you. O God, the liberal giver of food, be well-disposed to us here this day, and be our protector. 2

We adopt you, O adorable, as the messenger, and as an invoker of Nature's bounties; you are endowed with knowledge. Your flames, which are eternal and mighty, spread wide around, and your splendour touches the celestial regions. 3

देवासस्त्वा वरुणो मित्रो अर्यमा सं दूतं प्रत्नमिन्धते ।
विश्वं सो अग्ने जयति त्वया धनं यस्ते ददाश मर्त्यः ॥४॥
मन्द्रो होता गृहपतिरग्ने दूतो विशामसि ।
त्वे विश्वा संगतानि व्रता ध्रुवा यानि देवा अकृण्वत ॥५॥

devá-
sas tvā váruṇo mitró aryamá sáṃ dūtám pratnám indhate |
víṣvaṃ só agne jayati tváyā dhánaṃ yás te dadáṣa már-
tyaḥ || 4 || mandró hótā gṛihápatir ágne dūtó viṣám asi |
tvé víṣvā sáṃgatāni vratá dhruvá yáni devá ákṛiṇvata || 5

त्वे इदग्ने सुभगे यविष्ठ्य विश्वमा हूयते हविः ।
स त्वं नो अद्य सुमना उतापरं यक्षि देवान्त्सुवीर्या ॥६॥
तं घेमित्था नमस्विन उप स्वराजमासते ।
होत्राभिरग्निं मनुषः समिन्धते तितिर्वांसो अति स्रिधः ॥७॥
घ्नन्तो वृत्रमतरन्रोदसी अप उरु क्षयाय चक्रिरे ।
भुवत्कण्वे वृषा द्युम्न्याहुतः क्रन्ददश्वो गविष्टिषु ॥८॥
सं सीदस्व महाँ असि शोचस्व देववीतमः ।
वि धूममग्ने अरुषं मियेध्य सृज प्रशस्त दर्शतम् ॥९॥

tvé íd agne subhágе yavishṭhya víṣvam á hūyate havíḥ |
sá tváṃ no adyá sumánā utáparáṃ yakshi deván suvíryā
|| 6 || táṃ ghem itthá namasvína úpa svarájam āsate | hó-
trābhir agním mánushaḥ sám indhate titirváṅso áti srídhaḥ
|| 7 || ghnánto vṛitrám ataran ródasī apá urú kshayaya ca-
krire | bhúvat káṇve vṛísha dyumny áhutaḥ krándad áṣvo
gávishṭishu || 8 || sáṃ sīdasva maháṅ asi ṣócasva devavíta-
maḥ | ví dhūmám agne arushám miyedhya sṛijá praṣasta
darṣatám || 9 ||

Nature's bounties as clouds, lightning and the sun kindle thee, O fire-divine, as their ancient messenger. The mortal man, who offers oblations to you, fire-divine, obtains from you universal wealth. 4

You, the fire-divine, are, the giver of delight, the invoker and messenger of Nature's bounties and our guardian in every home. The good and durable activities of Nature's bounties are all aggregated in you. 5

O youthful and auspicious fire (of the altar), whatever oblations are offered to you, may you, now or at any other time, carry them to the Nature's bounties (and disperse them thus on the surroundings far and wide). 6

All the earnest devotees, bright with your radiance, draw near you only, O the fire-divine. They with their devotional hymns enkindle you to win over the evil forces. 7

Under the command of the fire-within, the nature's bounties haye destroyed the inner evil and made all regions, physical, mental and spiritual, worthy of stay of sublime ideas. May the fire-within, when invoked, be a benefactor to the intellect as the horse neighing in the midst of conflict for the recovery of cattle. 8

Come, O fire-within, be seated in the innermost chamber of our heart. O fire-within, let the smoke of ill-thoughts be dispersed, to enable us to see your spotless spiritual radiance. 9

यं त्वा देवासो मनवे दधुरिह यजिष्ठं हव्यवाहन ।
यं कण्वो मेध्यातिथिर्धनस्पृतं यं वृषा यमुपस्तुतः ॥१०॥

yáṃ tvā deváso mánave dadhúr ihá yájishṭham havyavāhana | yáṃ káṇvo médhyātithir dhanaspṛ́taṃ yáṃ vṛ́shā yám upastutáḥ || 10 ||

॥१०॥

यमग्निं मेध्यातिथिः कण्वं ईध ऋतादधि ।
तस्य प्रेषो दीदियुस्तमिमा ऋचस्तमग्निं वर्धयामसि ॥११॥
रायस्पूर्धि स्वधावोऽस्ति हि तेऽग्ने देवेष्वाप्यम् ।
त्वं वाजस्य श्रुत्यस्य राजसि स नो मृळ महाँ असि ॥१२॥
ऊर्ध्व ऊ षु ण ऊतये तिष्ठा देवो न सविता ।
ऊर्ध्वो वाजस्य सनिता यदञ्जिभिर्वाघद्भिर्विह्वयामहे ॥१३॥
ऊर्ध्वो नः पाह्यंहसो नि केतुना विश्वं समत्रिणं दह ।
कृधी न ऊर्ध्वाञ्चरथाय जीवसे विदा देवेषु नो दुवः ॥१४॥
पाहि नो अग्ने रक्षसः पाहि धूर्तेरराव्णः ।
पाहि रीषत उत वा जिघांसतो बृहद्भानो यविष्ठ्य ॥१५॥

yám agním médhyātithiḥ káṇva īdhá ṛitád ádhi | tásya présho dīdiyus tám imá ṛ́cas tám agníṃ vardhayāmasi || 11 || rāyás pūrdhi svadhāvó 'sti hí té 'gne devéshv ā́pyam | tváṃ vā́jasya ṣrútyasya rājasi sá no mṛiḷa mahā́ñ asi || 12 || ūrdhvá ū shú ṇa ūtáye tíshṭhā devó ná savitá | ūrdhvó vā́jasya sánitā yád añjíbhir vāghádbhir vihváyāmahe || 13 || ūrdhvó naḥ pāhy áṅhaso ní ketúnā víṣvaṃ sám atríṇaṃ daha | kṛidhí na ūrdhvā́ñ caráthāya jīváse vidá devéshu no dúvaḥ || 14 || pāhí no agne rakshásaḥ pāhí dhūrtér árāvṇaḥ | pāhí ríshata utá vā jíghāṅsato bṛíhadbhāno yávishṭhya || 15 ||

O disperser of the essences of oblations, Nature's bounties have accepted your supremacy for the benefit of man. Your supremacy has also been accepted by the performer of ceremony, the intelligent, and wealth-giver, the host of the guests, and your supremacy has also been accepted by other persons, powerful and pious, present in this fire ceremony. 10

The rays of that fire-within, whom mind has kindled having taken it out of truth pre-eminently shine. Him do these our hymns extol and him do we extol. 11

Bless us for prosperity and treasures, O fire-within, as the favour of Nature's bounties is acquired only through your devotion. All the sources capable of providing well-known nourishment work under your command. May we obtain happiness, for you are great. 12

Be up to protect us, like the sun capable of healing; please rise: you are the giver of food and we invoke you with devotion and earnestness. 13

Be up and may your knowledge protect us from the wrath of sin; consume every malignant spirit; raise us aloft to spiritual heights, so that we may pass through the world, and that we may live to convey our wealth (of oblations) to Nature's bounties. 14

Youthful and most resplendent fire-within, protect us from evil forces, and from the miserly malevolence within; protect us from ferocious animal instincts and from them who seek to destroy us. 15

॥११॥ घनेव विष्वग्वि जह्यराव्णस्तपुर्जम्भ यो अस्मध्रुक् ।
यो मर्त्यः शिशीते अत्यक्तुभिर्मा नः स रिपुरीशत ॥१६॥
अग्निर्वव्ने सुवीर्यमग्निः कण्वाय सौभगम् ।
अग्निः प्रावन्मित्रोत मेध्यातिथिमग्निः साता उपस्तुतम् ॥१७॥
अग्निना तुर्वशं यदुं परावत उग्रादेवं हवामहे ।
अग्निर्नयन्नववास्त्वं बृहद्रथं तुर्वीतिं दस्यवे सहः ॥१८॥
नि त्वामग्ने मनुर्दधे ज्योतिर्जनाय शश्वते ।
दीदेथ कण्व ऋतजात उक्षितो यं नमस्यन्ति कृष्टयः ॥१९॥
त्वेषासो अग्नेरमवन्तो अर्चयो भीमासो न प्रतीतये ।
रक्षस्विनः सदमिद्यातुमावतो विश्वं समत्रिणं दह ॥२०॥

ghanéva víshvag ví jahy árāvṇas tápurjambha yó asmadhrúk | yó mártyaḥ ṣíṣīte áty aktúbhir mā́ naḥ sá ripúr īṣata || 16 || agnír vavne suvíryam agníḥ káṇvāya saúbhagam | agníḥ prā́van mitróta médhyātithim agníḥ sātá upastutám || 17 || agnínā turvásaṃ yádum parā́vata ugrā́devaṃ havāmahe | agnír nayan návavāstvam bṛihádratham turvítiṃ dásyave sáhaḥ || 18 || ní tvā́m agne mánur dadhe jyótir jánāya ṣáṣvate | dīdétha káṇva ṛitájāta ukshitó yáṃ namasyánti kṛishṭáyaḥ || 19 || tvesháso agnér ámavanto arcáyo bhīmáso ná prátītaye | rakshasvínaḥ sádam íd yātumā́vato víṣvaṃ sám atríṇaṃ daha || 20 ||

(३७) सप्तत्रिंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य घौरः कण्व ऋषिः । मरुतो देवताः । गायत्री छन्दः ॥

॥१२॥ क्रीळं वः शर्धो मारुतमनर्वाणं रथेशुभम् । कण्वा अभि प्र गायत ॥१॥
ये पृषतीभिर्ऋष्टिभिः साकं वाशीभिरञ्जिभिः । अजायन्त स्वभानवः ॥२॥

37

Krīḷáṃ vaḥ ṣárdho mā́rutam anarváṇaṃ rathesúbham | káṇvā abhí prá gāyata || 1 || yé príshatībhir ṛishṭíbhiḥ sākáṃ vā́sībhir añjíbhiḥ | ájayanta svábhānavaḥ || 2 ||

O inner fire, may we, with the aid of your spiritual flame, burn our vices and selfish motives as potters' ware with a hammer; let not a single vice, which is inimical to us, or a man who tries to malign our spiritual eminence with sharp weapons, prevail upon us. 16

The fire-within is solicited for conferring prosperity. May this fire enrich our wisdom. It has protected our fellow friends and also the host of the holy, who has recourse to him for riches and wisdom. 17

Along with the fire-within, we invoke from afar glory, diligence and fearlessness. Let the fire-within, also carry with it the progressiveness, leadership and vigour, to subdue the foe (the evil desires). 18

O fire-within, mind has detained you to give light to the entire sense organs and vital systems. Born out of the eternal law and satiated with the oblations, you have been kindled for the sake of enriching wisdom, revered by our people. 19

The flames of the fire-divine are luminous, powerful, and fearful, not to be approached. You ever assuredly and entirely consume the evil spirits and other destructive forces. 20

37

Sing forth, O intellectuals among men, the praises of the vital forces, sportive, separate from the senses, and shining in the chariot of the human body. 1

These vital forces, born together are by virtue of their nature self-luminous, and are speedy like spotted deers, and penetrating like spears, destructive like swords, and glittering like ornaments. 2

इहेव शृण्व एषां कशा हस्तेषु यद्वदान् । नि यामञ्चित्रमृञ्जते ॥३॥
प्र वः शर्धाय घृष्वये त्वेषद्युम्नाय शुष्मिणे । देवत्तं ब्रह्म गायत ॥४॥
प्र शंसा गोष्वघ्न्यं क्रीळं यच्छर्धो मारुतम् । जम्भे रसस्य वावृधे ॥५॥

iheva
srinva cshām kasā hástcshu yád vádān | ní yámañ citrám riñjate || 3 || prá vaḥ sárdhāya ghríshvaye tveshádyumnāya sushmíne | devattam bráhma gāyata || 4 || prá sansā góshv ághnyam krīḷám yác chárdho márutam | jámbhe rásasya vāvṛidhe || 5 ||

॥१२॥ को वो वर्षिष्ठ आ नरो दिवश्च ग्मश्च धूतयः । यत्सीमन्तं न धूनुथ ॥६॥
नि वो यामाय मानुषो दध्र उग्राय मन्यवे । जिहीत पर्वतो गिरिः ॥७॥
येषामज्मेषु पृथिवी जुजुर्वाँ इव विश्पतिः । भिया यामेषु रेजते ॥८॥
स्थिरं हि जानमेषां वयो मातुर्निरेतवे । यत्सीमनु द्विता शवः ॥९॥
उदु त्ये सूनवो गिरः काष्ठा अज्मेष्वत्नत । वाश्रा अभिज्ञु यातवे ॥१०॥

kó vo várshishṭha á naro divás ca gmás ca dhūtayaḥ | yát sīm ántam ná dhūnuthá || 6 || ní vo yámāya mánusho dadhrá ugráya manyáve | jíhīta párvato giríḥ || 7 || yéshām ájmeshu prithiví jujurváñ iva vispátiḥ | bhiyá yámeshu réjate || 8 || sthiráṃ hí jánam eshāṃ váyo mātúr níretave | yát sīm ánu dvitá sávaḥ || 9 || úd u tyé sūnávo gíraḥ kášhṭhā ájmeshv atnata | vāsrá abhijñú yátave || 10 ||

We hear the cracking of the whips in the hands of our internal vital forces. They are wonderfully brave and valorous in the fight which goes on in the human body. 3

Sing forth, O wise men, the sacred hymns in honour of your vital principles who are your strength, the destroyer of evils, the powerful and possessed of brilliant reputation. 4

Praise the sportive and restless might of the vital forces, who are born in the midst of the sense-organs, and whose strength is nourished by the milk of sentient desires. 5

Which of you, O brave vital forces, O agitators of the head and heart (heaven and earth), is the mightiest, since you disturb all around like the top of a tree ? 6

O vital forces, at your approach, man bends down to your fierce and effective power and takes shelter against some firm (buttress); even the strong rugged-jointed mountains yield before your might. 7

At whose forceful attack and persistence, even the earth gets badly shaken as a weak king gets frightened by the fierce attack of an enemy. 8

Stable is the birth-place of the vital forces. Vigour they get from their mother. Their strength is spread all over between the two regions—physical and mental. 9

These vital forces are the generators of speech and they spread out the waters of thoughts in their courses, so that the kine, the sense organs, may get into the knee-deep water to drink. 10

॥१४॥ त्यं चिद्घा दीर्घं पृथुं मिहो नपातममृध्रम् । प्र च्यावयन्ति यामभिः ॥११॥
मरुतो यद्ध वो बलं जनाँ अचुच्यवीतन । गिरीँरचुच्यवीतन ॥१२॥
यद्ध यान्ति मरुतः सं ह ब्रुवतेऽध्वन्ना । शृणोति कश्चिदेषाम् ॥१३॥
प्र यात शीभमाशुभिः सन्ति कण्वेषु वो दुवः । तत्रो षु मादयाध्वै ॥१४॥
अस्ति हि ष्मा मदाय वः स्मसि ष्मा वयमेषाम् । विश्वं चिदायुर्जीवसे ॥१५॥

tyáṃ cid ghā dīrghám prithúm mihó nápātam ámridhram | prá cyāvayanti yā́mabhiḥ || 11 || máruto yád dha vo bálaṃ jánāñ̐ acucyavītana | girī́ñ̐r acucyavītana || 12 || yád dha yā́nti marútaḥ sáṃ ha bruvaté 'dhvann ā́ | sriṇóti káṣ cid eshām || 13 || prá yāta ṣíbham āṣúbhiḥ sánti káṇveshu vo dúvaḥ | tátro shú mādayadhvai || 14 || ásti hí shmā mádāya vaḥ smási shmā vayám eshām | víṣvaṃ cid ā́yur jīváse || 15 ||

(३८) अष्टात्रिंशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्य घौरः कण्व ऋषिः । मरुतो देवताः । गायत्री छन्दः ॥

॥१५॥ कद्ध नूनं कधप्रियः पिता पुत्रं न हस्तयोः । दधिध्वे वृक्तबर्हिषः ॥१॥
क्व नूनं कद्वो अर्थं गन्ता दिवो न पृथिव्याः । क्व वो गावो न रण्यन्ति ॥२॥
क्व वः सुम्ना नव्यांसि मरुतः क्व सुविता । क्वो३ विश्वानि सौभगा ॥३॥
यद्यूयं पृश्निमातरो मर्तासः स्यातन । स्तोता वो अमृतः स्यात् ॥४॥
मा वो मृगो न यवसे जरिता भूदजोष्यः । पथा यमस्य गादुप ॥५॥

38

Kád dha nūnám kadhapriyaḥ pitā́ putráṃ ná hástayoḥ | dadhidhvé vriktabarhishaḥ || 1 || kvà nūnáṃ kád vo ártham gántā divó ná prithivyā́ḥ | kvà vo gā́vo ná raṇyanti || 2 || kvà vaḥ sumnā́ návyāṅsi márutaḥ kvà suvitā́ | kvò víṣvāni saúbhagā || 3 || yád yūyám priṣnimātaro mártāsaḥ syátana | stotā́ vo amrítaḥ syat || 4 || mā́ vo mrigó ná yávase jaritā́ bhūd ájoshyaḥ | pathā́ yamásya gād úpa || 5 ||

These illustrious vital powers drive before them in their course the long, vast and uninjurable rain-retaining clouds (of paralyzed sensations). 11

O vital powers, assuredly you possess mighty power; you can invigorate men; you can even animate rocks. 12

Wherever the vital powers operate, there is activity and clamour. Does any one hear them, when they speak ? 13

Come, O vital powers, with your swift and quick movements; intellectuals are ready to welcome you with their offerings; be pleased with them. 14

These offerings of noble deeds and thoughts are for your gratification. We are yours, that we may live our life in full. 15

38

O vital powers, fond of praise and always associated with our noble actions, when will you embrace us with both hands as a father his son? 1

Where indeed are you going and with what object? May you go up and high but not away from us. Which is the place where your glory is not sung? 2

O vital powers, may we know where are your newest favours shown? Where does your prosperity exist? Where are all your high felicities? 3

O vital powers, we know you are of divine origin (you are the sons of mother earth), but are now associated with mortals. May your admirers be immortal. 4

May your faithful devotee be never unwelcome to you, as a deer is never unwelcome in pasture, so that your devotee may not have fear of death. 5

॥१६॥ मो षु णः परापरा निर्ऋतिर्दुर्हणा वधीत् । पदीष्ट तृष्णया सह ॥६॥
सत्यं त्वेषा अमवन्तो धन्वञ्चिदा रुद्रियासः । मिहं कृण्वन्त्यवाताम् ॥७॥
वाश्रेव विद्युन्मिमाति वत्सं न माता सिषक्ति । यदेषां वृष्टिरसर्जि ॥८॥
दिवा चित्तमः कृण्वन्ति पर्जन्येनोदवाहेन । यत्पृथिवीं व्युन्दन्ति ॥९॥
अध स्वनान्मरुतां विश्वमा सद्म पार्थिवम् । अरेजन्त प्र मानुषाः ॥१०॥

mó shú ṇaḥ párā-parā nírṛitir durhánā vadhīt | padīshṭá tríshṇayā sahá || 6 || satyám tveshá ámavanto dhánvañ cid á rudríyāsaḥ | míhaṃ kriṇvanty avātám || 7 || vāṣréva vidyún mimāti vatsáṃ ná mātá sishakti | yád eshāṃ vṛishṭír ásarji || 8 || dívā cit támaḥ kriṇvanti parjányenodavāhéna | yát pṛithivíṃ vyundánti || 9 || ádha svanán marútāṃ víṣvam á sádma párthivam | árejanta prá mánushāḥ || 10 ||

॥१७॥ मरुतो वीळुपाणिभिश्चित्रा रोधस्वतीरनु । यातेमखिद्रयामभिः ॥११॥
स्थिरा वः सन्तु नेमयो रथा अश्वास एषाम् । सुसंस्कृता अभीशवः ॥१२॥
अच्छा वदा तना गिरा जरायै ब्रह्मणस्पतिम् । अग्निं मित्रं न दर्शतम् ॥१३॥
मिमीहि श्लोकमास्ये पर्जन्य इव ततनः । गाय गायत्रमुक्थ्यम् ॥१४॥
वन्दस्व मारुतं गणं त्वेषं पनस्युमर्किणम् । अस्मे वृद्धा असन्निह ॥१५॥

máruto vīḷupāṇíbhiṣ citrá ródhasvatīr ánu | yātém ákhidrayāmabhiḥ || 11 || sthirá vaḥ santu nemáyo ráthā áṣvāsa eshām | súsaṃskṛitā abhíṣavaḥ || 12 || áchā vadā tánā girá jaráyai bráhmaṇas pátim | agním mitráṃ ná darṣatám || 13 || mimīhí ṣlókam āsyè parjánya iva tatanaḥ | gáya gāyatrám ukthyàm || 14 || vándasva márutaṃ gaṇáṃ tveshám panasyúm arkíṇam | asmé vṛiddhá asann ihá || 15 ||

Let not the most powerful and wicked evil impulses destroy us; let these malignant impulses die along with our evil desires. 6

Truly the bright, fierce and vigorous vital forces, cherished by the cosmic power, send down the rain on the inner realm like clouds raining without the aid of wind upon the desert. 7

The lightning in the inner realm reverberates like a parent cow with full udder to feed her calf, and the rain of the inner realm is set free by the vital forces. 8

When they (vital powers) pour water, and inundate the earth of the inner realm, they spread forth gloom even in the day time, with water-laden clouds. 9

At the roar of vital forces, the lower impulses of man are shaken up; even the full set-up of the human complex trembles. 10

O vital powers, come with strong force and make the beautifully embanked rivers of life swift and speedy and unhindered. 11

May the fellies of your wheels (nerve-centres), may the car (body) and horses (sense-organs), and your fingers (your controls) be steady and disciplined. 12

May we glorify the adorable Lord, the supreme head of knowledge and who is affectionate to us like a praiseworthy friend, in complimentary terms, with the eternal, sacred hymns of the Vedas. 13

May you sing glory in your own voice, spread it out like a raining cloud; and chant through the sacred hymns of the Vedas. 14

Narrate the wonders of the glory of the vital forces that are bright, adorable and reverent. May they be exalted by our praises. 15

(३९) एकोनचत्वारिंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य घौरः कण्व ऋषिः । मरुतो देवताः । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः

॥१.८॥

प्र यदि॒त्था प॑रा॒वतः॑ शो॒चिर्न मान॒मस्य॑थ ।
कस्य॒ क्रत्वा॑ मरुतः॒ कस्य॒ वर्प॑सा॒ कं या॑थ॒ कं ह॑ धूतयः ॥१॥
स्थि॒रा वः॑ स॒न्त्वायु॑धा परा॒णुदे॑ वी॒ळू उ॒त प्र॑ति॒ष्कभे॑ ।
यु॒ष्माक॑मस्तु॒ तवि॑षी॒ पनी॑यसी॒ मा मर्त्य॑स्य मा॒यिनः॑ ॥२॥
परा॑ ह॒ यत्स्थि॒रं ह॒थ नरो॑ व॒र्तय॑था गु॒रु ।
वि या॑थन व॒निनः॑ पृथि॒व्या व्याशाः॒ पर्व॑तानाम् ॥३॥
न॒हि वः॒ शत्रु॑र्विवि॒दे अधि॒ द्यवि॒ न भूम्यां॑ रिशादसः ।
यु॒ष्माक॑मस्तु॒ तवि॑षी॒ तना॑ यु॒जा रुद्रा॑सो॒ नू चि॑दा॒धृषे॑ ॥४॥
प्र वे॑पयन्ति॒ पर्व॑ता॒न्वि वि॑ञ्चन्ति॒ वन॒स्पती॑न् ।
प्रो आ॑रत मरुतो दु॒र्मदा॑ इव॒ देवा॑सः॒ सर्व॑या वि॒शा ॥५॥

39

Prá yád itthá parāvátaḥ ṣocír ná mánam ásyatha | kásya krátvā marutaḥ kásya várpasā káṃ yatha káṃ ha dhūtayaḥ || 1 || sthirá vaḥ santv áyudhā paraṇúde vīḷú utá pratishkábhe | yushmákam astu távishī pánīyasī má mártyasya mayínaḥ || 2 || pára ha yát sthiráṃ hathá náro vartáyatha gurú | ví yāthana vanínaḥ pṛithivyá vy áṣaḥ párvatanam || 3 || nahí vaḥ ṣátrur vividé ádhi dyávi ná bhúmyaṃ-riṣadasaḥ yushmákam astu távishī tána yujá rúdraso nú cid adhṛíshe || 4 || prá vepayanti párvatān ví viñcanti vánaspátīn | pró ārata maruto durmádā iva dévāsaḥ sárvayā viṣá || 5 ||

॥१.९॥

उपो॒ रथे॑षु॒ पृष॑तीरयुग्ध्वं॒ प्रष्टि॑र्वहति॒ रोहि॑तः ।
आ वो॒ यामा॑य पृथि॒वी चि॑दश्रो॒दबी॑भयन्त॒ मानु॑षाः ॥६॥

úpo ráthesbu príshatīr ayugdhvam práshṭir vahati róhitaḥ | á vo yámāya pṛithiví cid aṣrod ábībhayanta mánushāḥ || 6 ||

39

The cosmic vital powers come from afar, with the speed of light, awful vigour and shaking up everything. By whose endeavour? With whose blessings? To what place? For which purpose? 1

May your forces be strong and steady and firm for resisting and driving away the evils. May your might be admirable and beneficial and not destructive like that of a wicked one. 2

Powerful cosmic vital forces demolish what is stable, scatter what is ponderous, and make way through forests of earths and through the fissures of mountains. 3

You are the destroyer of foes; no adversary of yours is known either in the highest regions nor any on the earth. May your collected strength be quickly exerted, make your opponents weep and may you overcome your enemies O sons of the supreme Lord of vitality. 4

They make the mountains tremble, and shatter the forest-trees. Onward, O cosmic vital forces, proceed on with all your company, whither you will, and fight with evils as if intoxicated with vigour. 5

In order that your chariots may travel everywhere, you have harnessed in your wheels the fast revolving axle, as if it were a spotted-deer. Its resounding noise is heard on the earth, making every one tremble. 6

आ वो मक्षू तनाय कं रुद्रा अवो वृणीमहे ।
गन्ता नूनं नोऽवसा यथा पुरेत्था कण्वाय बिभ्युषे ॥७॥
युष्मेषितो मरुतो मर्त्येषित आ यो नो अभ्व ईषते ।
वि तं युयोत शवसा व्योजसा वि युष्माकाभिरूतिभिः ॥८॥
असामि हि प्रयज्यवः कण्वं दद प्रचेतसः ।
असामिभिर्मरुत आ न ऊतिभिर्गन्ता वृष्टिं न विद्युतः ॥९॥
असाम्योजो बिभृथा सुदानवोऽसामि धूतयः शवः ।
ऋषिद्विषे मरुतः परिमन्यव इषुं न सृजत द्विषम् ॥१०॥

á vo makshū́ tánāya kám rúdrā ávo vriṇīmahe | gántā nūnáṃ nó 'vasā yáthā purétthā́ káṇvāya bibhyúshe || 7 || yushméshito maruto mártyeshita ā́ yó no ábhva íshate | ví táṃ yuyota ṣávasā vy ójasā ví yushmā́kābhir ūtíbhiḥ || 8 || ásāmi hí prayajyavaḥ káṇvaṃ dadá pracetasaḥ | ásāmibhir maruta ā́ na ūtíbhir gántā vrishṭíṃ ná vidyútaḥ || 9 || ásāmy ójo bibhṛithā sudānavó 'sāmi dhūtayaḥ ṣávaḥ | ṛishidvíshe marutaḥ parimanyáva íshuṃ ná sṛijata dvísham || 10 ||

(४०) चत्वारिंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य घौरः कण्व ऋषिः । ब्रह्मणस्पतिर्देवता । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥२०॥

उत्तिष्ठ ब्रह्मणस्पते देवयन्तस्त्वेमहे ।
उप प्र यन्तु मरुतः सुदानव इन्द्र प्राशूर्भवा सचा ॥१॥
त्वामिद्धि सहसस्पुत्र मर्त्य उपब्रूते धने हिते ।
सुवीर्यं मरुत आ स्वश्व्यं दधीत यो व आचके ॥२॥

40

Út tishṭha brahmaṇas pate devayántas tvemahe | úpa prá yantu marútaḥ sudā́nava índra prāṣū́r bhavā sácā || 1 || tvā́m íd dhí sahasas putra mártya upabrūté dháne hité | suvī́ryam maruta ā́ svā́ṣvyaṃ dádhīta yó va ācaké || 2 ||

O cosmic vital powers, we implore you for help and protection for the good of our posterity. Come instantly to protect us and to enlighten our frustrated men of intellect, as you have always been coming and doing. 7

In case a wicked adversary, instigated by any person assails us, withhold, from him nourishment, strength, and your assistance. 8

O most adorable and vigorous vital powers, you are constant supporters of highest wisdom; come to us with your all protective forces as the lightning flashes in the dark raining clouds. 9

O vital forces, commanded by the supreme Lord, you are the bounteous givers; you enjoy unlimited vigour. You possess undiminished strength. May you loose your punishing vigour, like an arrow, upon the furious destructive evils working against the seers and devotees. 10

40

Rise up, O high preceptor; we, your devotees solicit your nearness to us. May the charitable vital forces come to our help. May our resplendent God be eager to accept our devotional offerings. 1

We mortals invoke you for abundant wealth and wisdom. May the vital powers grant affluence to earnest devotees and give them eminent vigour and valour. 2

प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता ।
अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः ॥३॥
यो वाघते ददाति सूनरं वसु स धत्ते अक्षिति श्रवः ।
तस्मा इळां सुवीरामा यजामहे सुप्रतूर्तिमनेहसम् ॥४॥
प्र नूनं ब्रह्मणस्पतिर्मन्त्रं वदत्युक्थ्यम् ।
यस्मिन्निन्द्रो वरुणो मित्रो अर्यमा देवा ओकांसि चक्रिरे ॥५॥

praítu bráhmaṇas pátiḥ prá devy ètu sūnṛ́tā | ácha vīrám náryam paṅktírādhasaṃ devā́ yajñáṃ nayantu naḥ || 3 || yó vāghátc dádāti sunáraṃ vásu sá dhatte ákshiti ṣrávaḥ | tásmā íḷāṃ suvī́rām ā́ yajāmahe suprátūrtim anehásam || 4 || prá nūnám bráhmaṇas pátir mántraṃ vadaty ukthyàm | yásminn índro váruṇo mitró aryamā́ devā́ ókāṅsi cakriré || 5 ||

॥२१॥

तमिद्वोचेमा विदथेषु शंभुवं मन्त्रं देवा अनेहसम् ।
इमां च वाचं प्रतिहर्यथा नरो विश्वेद्वामा वो अश्नवत् ॥६॥
को देवयन्तमश्नवज्जनं को वृक्तबर्हिषम् ।
प्रप्र दाश्वान्पस्त्याभिरस्थितान्तर्वावत्क्षयं दधे ॥७॥
उप क्षत्रं पृञ्चीत हन्ति राजभिर्भये चित्सुक्षितिं दधे ।
नास्य वर्ता न तरुता महाधने नार्भे अस्ति वज्रिणः ॥८॥

tám íd vocemā vidátheshu ṣambhúvam mántram devā anehásam | imā́ṃ ca vā́cam pratiháryathā naro víṣvéd vāmā́ vo aṣnavat || 6 || kó devayántam aṣnavaj jánaṃ kó vṛiktá-barhisham | prá-pra dāṣvā́n pastyā̀bhir asthitāntarvā́vat ksháyaṃ dadhe || 7 || upa kshatrám pṛiñcītá hánti rā́jabhir bhayé cit sukshitíṃ dadhe | nā́sya vartā́ ná tarutā́ mahā-dhané nā́rbhe asti vajríṇaḥ || 8 ||

May the high préceptor come to us. May brilliant divine virtues come to us. May Nature's bounties lead us to glory and drive away every adversary, and help us in the cause, beneficial to man, and measures leading to respectable prosperity. 3

He, who gives nice presents to learned persons, wins undecaying fame. For him we invoke divine wisdom, the embodiment of virtues, to give us unconquerable strength, capable of inflicting injury (to our adversaries), whilst receiving none (from their side). 4

Verily, the high preceptor proclaims the sacred prayer in which the resplendent Lord along with Nature's bounties as clouds, lightning, dawn, and the sun, all of them have a respectable reference. 5

Let us recite the felicitous and faultless prayers at our sacred performances with references to Nature's bounties. Assuredly this prayer spoken with earnest devotions will be accepted by God and will have a generous response. 6

Who (except the high preceptor) could lead the person of devotion on the right path; who, except him, could arrange for the ritualistic details as spreading of the sacred grass? The performer of the sacred acts has proceeded with his assistants to dwellings well stocked with all precious things. 7

May the high preceptor concentrate his strength, shine with his splendour, and with his strength destory all evils. None can subjugate this person of powerful will. Since he has no encourager, nor a discourager, he firmly holds his principles while surrounded by conflicting struggles of life, big or small. 8

(४१) एकचत्वारिंशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य घौरः कण्व ऋषिः । (१–३, ७–९) प्रथमान्तिमतृचयोर्वरुणमित्रार्यमणः,
(४–६) द्वितीयतृचस्य चादित्या देवताः । गायत्री छन्दः ॥

॥२२॥ यं रक्षन्ति प्रचेतसो वरुणो मित्रो अर्यमा । नू चित्स दभ्यते जनः ॥१॥
यं बाहुतेव पिप्रति पान्ति मर्त्यं रिषः । अरिष्टः सर्व एधते ॥२॥
वि दुर्गा वि द्विषः पुरो घ्नन्ति राजान एषाम् । नयन्ति दुरिता तिरः ॥३॥
सुगः पन्था अनृक्षर आदित्यास ऋतं यते । नात्रावखादो अस्ति वः ॥४॥
यं यज्ञं नयथा नर आदित्या ऋजुना पथा । प्र वः स धीतये नशत् ॥५॥

41

Yáṃ rákshanti prácetaso váruṇo mitró aryamā́ | nū́ cit sá dabhyate jánaḥ || 1 || yám bāhúteva píprati pā́nti mártyaṃ rishaḥ́ | árishṭaḥ sárva edhate || 2 || ví durgā́ ví dvíshaḥ puró ghnánti rā́jāna eshām | náyanti duritā́ tiráḥ || 3 || sugáḥ pánthā anṛiksharā́ ā́dityāsa ṛitáṃ yaté | nā́trāvakhādó asti vaḥ || 4 || yáṃ yajñáṃ náyathā nara ā́dityā ṛijúnā pathā́ | prá vaḥ sá dhītáye naṣat || 5 ||

॥२३॥ स रत्नं मर्त्यो वसु विश्वं तोकमुत त्मना । अच्छा गच्छत्यस्तृतः ॥६॥
कथा राधाम सखायः स्तोमं मित्रस्यार्यम्णः । महि प्सरो वरुणस्य ॥७॥
मा वो घ्नन्तं मा शपन्तं प्रति वोचे देवयन्तम् । सुम्नैरिद्व आ विवासे ॥८॥
चतुरश्चिद्ददमानाद्बिभीयादा निधातोः । न दुरुक्ताय स्पृहयेत् ॥९॥

sá rátnam mártyo vásu víṣvaṃ tokám utá tmánā | áchā gachaty ástṛitaḥ || 6 || kathā́ rādhāma sakhāya stómam mitrásyāryamṇáḥ | máhi psáro váruṇasya || 7 || mā́ vo ghnántam mā́ ṣápantam práti voce devayántam | sumnaír íd va ā́ vivāse || 8 || catúras cid dádamānād bibhīyā́d ā́ ní-dhātoḥ | ná duruktā́ya sprihayet || 9 ||

41

Never is he suppressed whom the wise heads of the state, surveyor and law-giver offer protection. 1

The man gets prosperous whom such persons take in their own arms, and whom they defend from the malignant. He overcomes all obstructions. 2

These officials and head of the state destroy strongholds of the enemies, and drive them away, and provide people with shelter against their evils and injuries. 3

O learned teachers and seers, now your path becomes easy and thornless for your intellectual pursuits. No pitfalls would now come on your way. 4

O learneds and seers, any noble action, which you perform in honest and straighforward way, will never meet failure. 5

A virtuous man is never vanquished. He easily gains the best treasures of the world. He is also rewarded with an offspring like himself. 6

How, my friends, shall we express our gratitude in laudable terms for tne assistance we have received from officials, heads of the state and law-givers? 7

Never would I retaliate against him who assails or reviles the person devoted to righteousness. I shall rather invoke God to bless him with right understanding, so that he may also prosper. 8

May we not speak in abusive language, and may we refrain from the person who opposes the person favoured by the four (wisdom, force, wealth and health). 9

(४२) द्विचत्वारिंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य घौरः कण्व ऋषिः । पूषा देवता । गायत्री छन्दः ॥

॥२४॥ सं पूषन्नध्वनस्तिर व्यंहो विमुचो नपात् । सक्ष्वा देव प्र णस्पुरः ॥१॥
यो नः पूषन्नघो वृको दुःशेव आदिदेशति । अप स्म तं पथो जहि ॥२॥
अप त्यं परिपन्थिनं मुषीवाणं हुरश्चितम् । दूरमधि स्रुतेरज ॥३॥
त्वं तस्य द्वयाविनोऽघशंसस्य कस्य चित् । पदाभि तिष्ठ तपुषिम् ॥४॥
आ तत्ते दस्र मन्तुमः पूषन्नवो वृणीमहे । येन पितॄनचोदयः ॥५॥

42

Sám pūshann ádhvanas tira vy áṅho vimuco napāt | sákshvā deva prá ṇas puráh || 1 || yó naḥ pūshann aghó vríko duḥṣéva ādídeṣati | ápa sma tám pathó jahi || 2 || ápa tyám paripanthínam mushīvánam hurascítam | dūrám ádhi srutér aja || 3 || tvám tásya dvayāvíno 'ghásaṅsasya kásya cit | padábhí tishṭha tápushim || 4 || ấ tát te dasra mantumaḥ pūshann ávo vṛiṇīmahe | yéna pitṛ́n ácodayaḥ || 5 ||

॥२५॥ अधा नो विश्वसौभग हिरण्यवाशीमत्तम । धनानि सुषणा कृधि ॥६॥
अति नः सश्चतो नय सुगा नः सुपथा कृणु । पूषन्निह क्रतुं विदः ॥७॥
अभि सूयवसं नय न नवज्वारो अध्वने । पूषन्निह क्रतुं विदः ॥८॥
शग्धि पूर्धि प्र यंसि च शिशीहि प्रास्युदरम् । पूषन्निह क्रतुं विदः ॥९॥
न पूषणं मेथामसि सूक्तैरभि गृणीमसि । वसूनि दस्ममीमहे ॥१०॥

ádhā no viṣvasaubhaga híraṇyavāṣīmattama | dhánāni sushánā kṛidhi || 6 || áti naḥ saṣcáto naya sugá naḥ supáthā kṛiṇu | púshann ihá krátuṃ vidaḥ || 7 || abhí sūyávasaṃ naya ná navajvāró ádhvane | pú° || 8 || ṣagdhí pūrdhí prá yaṅsi ca ṣiṣīhí prásy udáram | pú° || 9 || ná pūsháṇam methāmasi sūktaír abhí gṛiṇīmasi | vásūni dasmám īmahe || 10 ||

42

O God, the nourisher, liberate us from our bondage, take us across the troubles and miseries, and be our leader to guide us. 1

O nourisher, drive away from our path the enemies who are sinful, cruel and the deceitful. 2

Keep away from our path the men who are robbers, cheats and exploiters, and punish them. 3

Let the persons of dubious character and pilferers be trampled down and crushed by your punishment. 4

O nourisher, sagacious and wise, we solicit from you that protection which you have been bestowing upon our noble ancestors. 5

O mighty God, bestower of universal prosperity, possessor of all shining riches, bestow upon us riches that may be liberally distributed. 6

Lead us past all obstructions; conduct us by pleasant path easy to tread, and O nourisher, you know best how you would. 7

Lead us where there is abundant nourishment. Let there be no extreme conflicts; O nourisher, you know best how you would. 8

Be gracious to us. Fill us with full; give us, invigorate and feed. O nourisher, you know best how you would. 9

No comments have we against our Lord, the nourisher. We magnify the nourisher with our songs of praises. We solicit the mighty good-looking one for prosperity. 10

(४३) त्रिचत्वारिंशं सूक्तम

(१–९) नवर्चस्यास्य सूक्तस्य घौरः कण्व ऋषिः। (१–२, ४–६) प्रथमाद्वितीययोर्ऋचोश्चतुर्थ्यादितृचस्य च रुद्रः,
(३) तृतीयाया रुद्रो मित्रावरुणौ च, (७–९) सप्तम्यादितृचस्य च सोमो देवताः।
(१–८) प्रथमाद्यष्टर्चां गायत्री, (९) नवम्याश्चानुष्टुप् छन्दसी ॥

॥२६॥ कद्रुद्राय प्रचेतसे मीळ्हुष्टमाय तव्यसे। वोचेम शंतमं हृदे ॥१॥
यथा नो अदितिः करत्पश्वे नृभ्यो यथा गवे। यथा तोकाय रुद्रियम् ॥२॥
यथा नो मित्रो वरुणो यथा रुद्रश्चिकेतति। यथा विश्वे सजोषसः ॥३॥
गाथपतिं मेधपतिं रुद्रं जलाषभेषजम्। तच्छंयोः सुम्नमीमहे ॥४॥
यः शुक्र इव सूर्यो हिरण्यमिव रोचते। श्रेष्ठो देवानां वसुः ॥५॥

43

Kád rudrā́ya prácetase mīḷhúshṭamāya távyase | vocéma ṣáṃtamaṃ hṛidé || 1 || yáthā no áditiḥ kárat páṣve nṛíbhyo yáthā gáve | yáthā tokā́ya rudríyam || 2 || yáthā no mitró váruṇo yáthā rudrás cíketati | yáthā víṣve sajóshasaḥ || 3 || gāthápatim medhápatiṃ rudráṃ jálāshabheshajam | tác chaṃyóḥ sumnám īmahe || 4 || yáḥ ṣukrá iva sū́ryo híraṇyam iva rócate | ṣréshṭho devā́nāṃ vásuḥ || 5 ||

॥२७॥ शं नः करत्यर्वते सुगं मेषाय मेष्ये। नृभ्यो नारिभ्यो गवे ॥६॥
अस्मे सोम श्रियमधि नि धेहि शतस्य नृणाम्। महि श्रवस्तुविनृम्णम् ॥७॥
मा नः सोमपरिबाधो मारातयो जुहुरन्त। आ न इन्दो वाजे भज ॥८॥
यास्ते प्रजा अमृतस्य परस्मिन्धामन्नृतस्य।
मूर्धा नाभा सोम वेन आभूषन्तीः सोम वेदः ॥९॥

ṣáṃ naḥ karaty árvate sugáṃ meshā́ya meshyè | nṛíbhyo nā́ribhyo gáve || 6 || asmé soma ṣríyam ádhi ní dhehi ṣatásya nṛiṇā́m | máhi ṣrávas tuvinṛimṇám || 7 || mā́ naḥ somaparibā́dho mā́rātayo juhuranta | ā́ na indo vā́je bhaja || 8 || yā́s te prajā́ amṛítasya párasmin dhā́mann ṛitásya | mūrdhā́ nā́bhā soma vena ābhū́shantīḥ soma vedaḥ || 9 ||

43

When and what hymn shall we sing in devotion to the omniscient, liberal, powerful Lord of terror and destruction, dearest to our hearts ? 1

By which earth may be made to grant the gifts of the Lord to our cattle, our people, our cows, and our children. 2

By which lightning and clouds, assisted by the Lord of terror and destruction and the Nature's other bounties, being gratified, may shower favour. 3

We invoke the Lord of terror, the protector of sacred act, the encourager of hymns, and possessor of medicaments to confer joy of emancipation, and happiness. 4

He is refulgent as the sun, who is bright as gold and who presides over all the Nature's bounties, providing habitations. 5

He bestows happiness with ease upon our horses, our rams, our ewes, on men and women, and on the cows. 6

O gracious, God, grant us glory of a hundred men, and fame of mighty chiefs. 7

Let not the unbelievers in God, nor those, who are non-generous, harass us. O loving Lord, cherish us with strength. 8

O gracious God, occupying an excellent superb home, may you have kindest regards for your law-abiding immortal children, who hold you in their highest esteem, and may they prosper in their homes. 9

[अथ नवमोऽनुवाकः ॥]

(४४) चतुश्चत्वारिंशं सूक्तम्

(१–१४) चतुर्दशर्चस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । (१–२) प्रथमाद्वितीययोर्ऋचोरग्निरश्विनावुषाश्च, (३–१४) तृतीयादिद्वादशानाञ्चाग्निर्देवताः । प्रगाथः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥२८॥ अग्ने विवस्वदुषसश्चित्रं राधो अमर्त्य ।
आ दाशुषे जातवेदो वहा त्वमद्या देवाँ उषर्बुधः ॥१॥
जुष्टो हि दूतो असि हव्यवाहनोऽग्ने रथीरध्वराणाम् ।
सजूरश्विभ्यामुषसा सुवीर्यमस्मे धेहि श्रवो बृहत् ॥२॥
अद्या दूतं वृणीमहे वसुमग्निं पुरुप्रियम् ।
धूमकेतुं भाऋजीकं व्युष्टिषु यज्ञानामध्वरश्रियम् ॥३॥

44

Ágne vívasvad ushásaș citrám rádho amartya | á dāșúshe jātavedo vahā tvám adyá deváñ usharbúdhaḥ || 1 || júshṭo hí dūtó ási havyavāhanó 'gne rathír adhvarāṇām | sajū́r așvíbhyām ushásā suvíryam asmé dhehi șrávo bṛihát || 2 || adyá dūtám vṛiṇīmahe vásum agním purupriyám | dhūmáketum bhā́ṛijīkam vyùshṭishu yajñā́nām adhvarașríyam || 3 ||

श्रेष्ठं यविष्ठमतिथिं स्वाहुतं जुष्टं जनाय दाशुषे ।
देवाँ अच्छा यातवे जातवेदसमग्निमीळे व्युष्टिषु ॥४॥
स्तविष्यामि त्वामहं विश्वस्यामृत भोजन ।
अग्ने त्रातारममृतं मियेध्य यजिष्ठं हव्यवाहन ॥५॥
॥२९॥ सुशंसो बोधि गृणते यविष्ठ्य मधुजिह्वः स्वाहुतः ।
प्रस्कण्वस्य प्रतिरन्नायुर्जीवसे नमस्या दैव्यं जनम् ॥६॥

șrêshṭham yávishṭham átithim svā́hutam júshṭam jánāya dāșúshe | deváñ áchā yā́tave jātávedasam agním īḷe vyùshṭishu || 4 || stavishyā́mi tvā́m ahám víșvasyāmṛita bhojana | ágne trātā́ram amṛ́itam miyedhya yájishṭham havyavāhana || 5 ||

susáṅso bodhi gṛiṇaté yavishṭhya mádhujihvaḥ svā́hutaḥ | práskaṇvasya pratiránn ā́yur jīváse namasyá dvaívyam jánam || 6 ||

44

O adorable God, you have perfect knowledge of every thing manifested or obscure; may the intellect of your devotees get new light with the coming of every dawn in the morning; may you also bring to this place all the Nature's bounties, awaking with the morning dawn. 1

You are accepter of offerings and loved messenger of Nature's bounties and inspirer of noble performances. Associated with dawn and the pair of vigour and wisdom, grant us invigorating abundant food. 2

We invoke supreme God, the messenger of Nature's bounties and giver of life comforts. We love you, O Lord, with all our heart. You are the precursor of enlightenment, the light shedding. You preserve the sacred performances of your devotees all the time, be it dawn or dusk. 3

I glorify the all pervading God at every break of day, who is the best and youngest, adorable like a guest, and supreme master of the universe. He is friendly to the men dedicated to his service. Nothing is unknown to Him which happens in the world. I invoke him so that He brings to us Nature's other bounties. 4

O immortal God, adorable, sustainer of the universe, accepter of offerings, all pure, I will glorify you and you only. O immortal God, I worship you only, who is protector and preserver of sacrifice, ever young and beyond death or decay. 5

O most youthful, richly worshipped, honey-tongued God, be gracious to your prayful devotees. May you grant long life to the enlightened people, and honour to the most celebrated sages. 6

होतारं विश्ववेदसं सं हि त्वा विश इन्धते ।
स आ वह पुरुहूत प्रचेतसोऽग्ने देवाँ इह द्रवत् ॥७॥
सवितारमुषसमश्विना भगमग्निं व्युष्टिषु क्षपः ।
कण्वासस्त्वा सुतसोमास इन्धते हव्यवाहं स्वध्वर ॥८॥
पतिर्ह्यध्वराणामग्ने दूतो विशामसि ।
उषर्बुध आ वह सोमपीतये देवाँ अद्य स्वर्दृशः ॥९॥
अग्ने पूर्वा अनूषसो विभावसो दीदेथ विश्वदर्शतः ।
असि ग्रामेष्ववितो पुरोहितोऽसि यज्ञेषु मानुषः ॥१०॥

hótāram viṣvávedasam sám hí tvā víṣa indhate | sá á vaha puruhūta prácetasó 'gne deváñ ihá dravát || 7 || savitáram ushásam aṣvínā bhágam agním vyúshṭishu kshápaḥ | káṇyāsas tvá sutásomāsa indhate havyavāham svadhvara || 8 || pátir hy àdhvarāṇām ágne dūtó viṣám ási | usharbúdha á vaha sómapītaye deváñ adyá svardríṣaḥ || 9 || ágne pūrvā ánūsháso vibhāvaso dīdétha viṣvádarṣataḥ | ási grámeshv avitá puróhitó 'si yajñéshu mánushaḥ || 10 ||

॥३०॥ नि त्वा यज्ञस्य साधनमग्ने होतारमृत्विजम् ।
मनुष्वद्देव धीमहि प्रचेतसं जीरं दूतममर्त्यम् ॥११॥
यद्देवानां मित्रमहः पुरोहितोऽन्तरो यासि दूत्यम् ।
सिन्धोरिव प्रस्वनितास ऊर्मयोऽग्नेर्भ्राजन्ते अर्चयः ॥१२॥

ní tvā yajñásya sádhanam ágne hótāram ṛitvíjam | manushvád deva dhīmahi prácetasam jīrám dūtám ámartyam || 11 || yád devánām mitramahaḥ puróhitó 'ntaro yási dūtyàm | síndhor iva prásvanitāsa ūrmáyo 'gnér bhrājante arcáyaḥ || 12 ||

O omniscient God, feeder of the world, with our devotion and noble deeds we, your subjects, invoke you. Worshipped and invoked by many a wise one, may you bring hither all Nature's bounties with speed. 7

At the end of night, O adorable and ever-eternal Lord, bring to us Nature's bounties as sun, dawn, pair of heat and light, wealth and fire. Wise men and devotional worshippers kindle your affection and offer oblations. 8

You are the protector of beneficial activities, and are the messenger; bring hither today Nature's bounties, appearing in the celestial region at dawn, to participate in the divine glory of God. 9

O adorable God, resplendent and all-visible, we see your glory daily after many preceding dawns. You are the protector of the urban life and you are the conductor of all men in their dedicated noble performances. 10

We would, as a rational being, acknowledge you, O adorable, as the supreme in our rituals and noble acts. You are the inspirer in selfless acts; you are the leader, the invoker, the destroyer of obstacles, immortal and messenger of Nature's bounties. 11

O God, when loving as a friend, you preside over the noble performances and help in accomplishing the fire-ritual, then like the far resounding billows of the surging sea, your flames rise high with splendour. 12

श्रुधि श्रुत्कर्ण वह्निभिर्देवैरग्ने सयावभिः ।
आ सीदन्तु बर्हिषि मित्रो अर्यमा प्रातर्यावाणो अध्वरम् ॥१३॥
शृण्वन्तु स्तोमं मरुतः सुदानवोऽग्निजिह्वा ऋतावृधः ।
पिबतु सोमं वरुणो धृतव्रतोऽश्विभ्यामुषसा सजूः ॥१४॥

ṣrudhí ṣrutkarṇa váhnibhir devaír agne sayávabhiḥ | á sīdantu barhíshi mitró aryamá prātaryávāṇo adhvarám || 13 || ṣriṇvántu stómam marútaḥ sudánavo 'gnijihvá ṛitāvṛídhaḥ | píbatu sómaṃ váruṇo dhṛitávrato 'ṣvíbhyām ushásā sajúḥ || 14 ||

(४५) पञ्चचत्वारिंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । (१-९, १०) प्रथमादिनवर्चां, दशम्याः पूर्वार्धस्य चाग्निः, (१०) दशम्या उत्तरार्धस्य च देवा देवताः । अनुष्टुप् छन्दः ॥

॥३१॥

त्वमग्ने वसूँरिह रुद्राँ आदित्याँ उत ।
यजा स्वध्वरं जनं मनुजातं घृतप्रुषम् ॥१॥
श्रुष्टीवानो हि दाशुषे देवा अग्ने विचेतसः ।
तान्रोहिदश्व गिर्वणस्त्रयस्त्रिंशतमा वह ॥२॥
प्रियमेधवदत्रिवज्जातवेदो विरूपवत् ।
अङ्गिरस्वन्महिव्रत प्रस्कण्वस्य श्रुधी हवम् ॥३॥
महिकेरव ऊतये प्रियमेधा अहूषत ।
राजन्तमध्वराणामग्निं शुक्रेण शोचिषा ॥४॥

45.

Tvám agne vásūn̐r ihá rudrā́n̐ ādityā́n̐ utá | yájā svadhvarám jánam mánujātam ghṛitaprúsham || 1 || ṣrushṭīvāno hí dāṣúshe devā́ agne vícetasaḥ | tā́n rohidaṣva girvaṇas trá-yastriṅṣatam ā́ vaha || 2 || priyamedhavád atrivā́j jātavedo virūpavát | aṅgirasván mahivrata práskaṇvasya ṣrudhī hávam || 3 || máhikerava ūtáye priyámedhā ahūshata | rā́jantam adhvarā́ṇām agním ṣukréṇa ṣocíshā || 4 ||

O adorable God, may you with your divine ears, please listen to my prayers. Let Nature's bounties like the sun and the morning breeze, and other morning glories appear and gracefully participate in the sacred performance of worship. 13

Let the bright and vigorous vital powers, who abide by law and give bountifully, hear our devotional prayers. May venerable God, the sustainer of eternal law, accept our devotional praises, and dawn along with the pair of night and day participate in Nature's sparkling glory. 14

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O adorable God, with your blessings may you inspire rich, valorous and learned teachers and other mortal men in the performance of their dedicated noble acts. 1

O adorable God, the learned teachers, full of wisdom, are givers of rewards to the performer of dedicated actions. O Lord of brilliant vigour, may your seekers know the secret knowledge of the thirty-three cosmic powers. 2

O adorable God, all-wise, you have been favouring all such persons as have been wisdom-loving, free from three attachments—(family, wealth and popularity), well-disciplined and men of vigour and vitality. O accomplisher of solemn acts, may you please listen to the invocations of highly enlightened persons. 3

Persons, highly learned and performers of great works, and offerers of dedicated services invoke you, O supreme Lord, shining amidst solemnities with pure resplendence. 4

घृताहवन सन्त्येमा उ षु श्रुधी गिरः ।
याभिः कण्वस्य सूनवो हवन्तेऽवसे त्वा ॥५॥

ghṛítāhavana santyemā́ u shú ṣrudhī gíraḥ | yā́bhiḥ káṇvasya sūnávo hávanté 'vase tvā || 5 ||

॥३२॥

त्वां चित्रश्रवस्तम हवन्ते विक्षु जन्तवः ।
शोचिष्केशं पुरुप्रियाग्ने हव्याय वोळ्हवे ॥६॥
नि त्वा होतारमृत्विजं दधिरे वसुवित्तमम् ।
श्रुत्कर्णं सप्रथस्तमं विप्रा अग्ने दिविष्टिषु ॥७॥
आ त्वा विप्रा अचुच्यवुः सुतसोमा अभि प्रयः ।
बृहद्भा बिभ्रतो हविरग्ने मर्ताय दाशुषे ॥८॥
प्रातर्याव्णः सहस्कृत सोमपेयाय सन्त्य ।
इहाद्य दैव्यं जनं बर्हिरा सादया वसो ॥९॥
अर्वाञ्चं दैव्यं जनमग्ने यक्ष्व सहूतिभिः ।
अयं सोमः सुदानवस्तं पात तिरोअह्न्यम् ॥१०॥

tvā́ṃ citraṣravastama hávante vikshú jantávaḥ | ṣocíshkeṣam purupriyā́gne havyā́ya vóḷhave || 6 || ní tvā hótāram ṛitvíjaṃ dadhiré vasuvíttamam | ṣrútkarṇaṃ saprā́thastamaṃ víprā agne dívishṭishu || 7 || ā́ tvā víprā acucyavuḥ sutásomā abhí práyaḥ | bṛihád bhā́ bíbhrato havír ágne mártaya dāṣúshe || 8 || prātaryā́vṇaḥ sahaskṛita somapéyāya santya | ihádyá daívyaṃ jánam barhír ā́ sādaya vaso || 9 || arvā́ñcaṃ daívyaṃ jánam ágne yákshva sáhūtibhiḥ | ayáṃ sómaḥ sudānavas táṃ pāta tiróahnyam || 10 ||

Invoked by prayers, giver of rewards, O adorable, may you listen to these praises with which the men of intellect and their children invoke you for protection. Listen to their invocation attentively. 5

O adorable God with splendours, loved by all and giver of wonderous wealth and sustenance, everyone in creation invokes you on all sides to obtain your blessings. 6

Highest regards during these performances have been shown by highly learned persons to you, O adorable God, the feeder of people, sustainer of eternal laws, and possessor of wealth and riches. 7

O adorable God, having extracted the essence of true knowledge, material as well as spiritual, wise men invoke you to communicate that divine knowledge to those seekers who were partakers in this joint truth-seeking endeavour. 8

O adorable God, you are the generator of all noble deeds, giver of rewards, provider of dwellings; may you call all Nature's morning bounties to participate in the sparkling glory of God. 9

O bounteous God, protect that man, who is possessed of divine virtues, and has just joined us. May you, Nature's bounties, participate in the sparkling glory of God, fresh as if born yesterday. 10

(४६) षट्चत्वारिंशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । अश्विनौ देवते । गायत्री छन्दः ॥

॥२३॥ एषो उषा अपूर्व्या व्युच्छति प्रिया दिवः । स्तुषे वामश्विना बृहत् ॥१॥
या दस्रा सिन्धुमातरा मनोतरा रयीणाम् । धिया देवा वसुविदा ॥२॥
वच्यन्ते वां ककुहासो जूर्णायामधि विष्टपि । यद्वां रथो विभिष्पतात् ॥३॥
हविषा जारो अपां पिपर्ति पपुरिर्नरा । पिता कुटस्य चर्षणिः ॥४॥
आदारो वां मतीनां नासत्या मतवचसा । पातं सोमस्य धृष्णुया ॥५॥

46

Eshó ushá ápūrvya vy ùchati priyá diváḥ | stushé vam asvinā brihát || 1 || yá́ dasrá síndhumātarā manotárā rayi-ṇā́m | dhiyá́ devá vasuvídā || 2 || vacyánte vāṃ kakuháso jūrṇá́yām ádhi vishṭápi | yád vāṃ rátho víbhish pátāt || 3 || havíshā jāró apám píparti pápurir naıā | pitá́ kúṭasya car-shaṇíḥ || 4 || ādāró vām matīnā́ṃ ná́satyā matavacasā | pā-tá́ṃ sómasya dhṛishṇuyá́ || 5 ||

॥२४॥ या नः पीपरदश्विना ज्योतिष्मती तमस्तिरः । तामस्मे रासाथामिषम् ॥६॥
आ नो नावा मतीनां यातं पाराय गन्तवे । युञ्जाथामश्विना रथम् ॥७॥
अरित्रं वां दिवस्पृथु तीर्थे सिन्धूनां रथः । धिया युयुज्र इन्दवः ॥८॥
दिवस्कण्वास इन्दवो वसु सिन्धूनां पदे । स्वं वव्रिं कुह धित्सथः ॥९॥

yá́ naḥ píparad aṣvinā jyótishmatī támas tiráḥ | tám asmé rāsāthām ísham || 6 || á́ no nāvá́ matīnā́ṃ yātám pā-rá́ya gántave | yuñjáthām aṣvinā rátham || 7 || arítraṃ vaṃ divás pṛithú tīrthé síndhūnāṃ ráthaḥ | dhiyá́ yuyujra ín-davaḥ || 8 || divás kaṇvāsa índavo vásu síndhūnām padé | svá́ṃ vavríṃ kúha dhitsathaḥ || 9 ||

46

So, the unparalleled beloved dawn is here; likewise may you also O twins (a pair of cosmic vitality and cosmic consciousness), shine through us. 1

You (O twins), are the destroyer of miseries, born of the cosmic ocean; you are the willing distributor of wealth and prosperity and giver of dwellings to the performer of noble acts. 2

Since your cosmic chariot, like the swift birds, flying in the glorious heavens, reaches the ancient tops of spiritual peak, we proclaim your praises. 3

O twins, O guides! the sun, the evaporator of waters, the nourisher, the protector, also distributes to the Nature's bounties the essential constituents of fire-oblations. 4

May the imperishable divine powers, animators of mental faculties, destroyers of all evil, inspire us and participate with us in the sparkling glory of God. 5

May the twins dispel the darkness of our desires with their grant of invigorating nourishments. 6

O twins, take us across the turbulent ocean of life, and for this purpose harness your chariot. 7

The oars of your cosmic ship are as extensive as the sky and it stops on the cosmic seashore, and there awaits your cosmic chariot. The cosmic sparkling glory of God is also available here for your participation. 8

Enlightened men inquire (from twins) how the rays of divine light come from the source of all luminous regions; how does the dawn rise in the region of waters; where do you intend to reveal the secret of your own form and power ? 9

अभूदु भा उ अंशवे हिरण्यं प्रति सूर्यः । व्यख्यज्जिह्वयासितः ॥१०॥

ábhūd u bhā́ u aṅsáve
híraṇyam práti sū́ryaḥ | vy àkhyaj jihváyā́sitaḥ || 10 || 34 ||

॥२५॥ अभूदु पारमेतवे पन्था ऋतस्य साधुया । अदर्शि वि स्रुतिर्दिवः ॥११॥
तत्तदिदश्विनोरवो जरिता प्रति भूषति । मदे सोमस्य पिप्रतोः ॥१२॥
वावसाना विवस्वति सोमस्य पीत्या गिरा । मनुष्वच्छंभू आ गतम् ॥१३॥
युवोरुषा अनु श्रियं परिज्मनोरुपाचरत् । ऋता वनथो अक्तुभिः ॥१४॥
उभा पिबतमश्विनोभा नः शर्म यच्छतम् । अविद्रियाभिरूतिभिः ॥१५॥

ábhūd u pārám étave pánthā ṛitásya sādhuyā́ | ádarṣi ví srutír diváḥ || 11 || tát-tad íd aṣvínor ávo jaritā́ práti bhūshati | máde sómasya pípratoḥ || 12 || vāvasānā́ vivásvati sómasya pītyā́ girā́ | manushvác chambhū ā́ gatam || 13 || yuvór ushā́ ánu ṣríyam párijmanor upā́carat | ṛitā́ vanatho aktúbhiḥ || 14 || ubhā́ pibatam aṣvinobhā́ naḥ ṣárma yacchatam | avidriyā́bhir ūtíbhiḥ || 15 ||

(४७) सप्तचत्वारिंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । अश्विनौ देवते । प्रगाथः
(विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥१॥ अयं वां मधुमत्तमः सुतः सोम ऋतावृधा ।
तमश्विना पिबतं तिरोअह्न्यं धत्तं रत्नानि दाशुषे ॥१॥
त्रिवन्धुरेण त्रिवृता सुपेशसा रथेना यातमश्विना ।
कण्वासो वां ब्रह्म कृण्वन्त्यध्वरे तेषां सु शृणुतं हवम् ॥२॥

47.

Ayáṃ vām mádhumattamaḥ sutáḥ sóma ṛitāvṛidhā | táṃ aṣvinā pibataṃ tiróahnyaṃ dhattáṃ rátnāni dāṣúshe || 1 || trivandhuréṇa trivṛítā supéṣasā ráthenā yātam aṣvinā | káṇvāso vām bráhma kṛiṇvanty adhvaré téshāṃ sú ṣṛiṇutaṃ hávam || 2 ||

There is light to irradiate dawn; the sun rises like gold. The amber-coloured fire is kindled into flames. 10

The light divine surpasses even all boundaries of ignorance. With that divine knowledge the seer can see the radiance of spiritual heights. 11

The spiritualized devotee glorifies the boon he receives from the cosmic twins. Therefore he shares his spiritual joy with them. 12

O twins, givers of happiness, abiding close to the devotees, from the time the first man was born, come hither to participate in the spiritual joy and accept our praises. 13

May the dawn follow the lusture of your approach, O circumabient twins, and may you feel happy at the acceptance of the spiritual joy during this night. 14

O twins, may you both participate in the spiritual joy and may you both bestow everlasting peace upon us through your irreproachable protection. 15

47

Here are sweet devotional songs for you, O twins (pair of cosmic vitality and consciousness); may you enjoy the sparkling glory of God, fresh as if born yesterday. Accept the devotions and confer blessings upon the dedicated devotees. 1

Be with us O twins, in your triangular splendid chariot of the three-fold pole (moving in three dimensions and possessing three gyrations). The men of intellect are refering to your attributes; may you respond to them. 2

अश्विना मधुमत्तमं पातं सोमंमृतावृधा ।
अथाद्य दस्रा वसु बिभ्रता रथे दाश्वांसमुप गच्छतम् ॥३॥
त्रिषधस्थे बर्हिषि विश्ववेदसा मध्वा यज्ञं मिमिक्षतम् ।
कण्वासो वां सुतसोमा अभिद्यवो युवां हवन्ते अश्विना ॥४॥
याभिः कण्वमभिष्टिभिः प्रावतं युवमश्विना ।
ताभिः ष्व१स्माँ अवतं शुभस्पती पातं सोमंमृतावृधा ॥५॥

ásvinā mádhumattamam pātáṃ sómam ṛitāvṛidhā | áthādyá dasrā vásu bíbhratā ráthe dāṣváṅsam úpa gachatam || 3 || trishadhasthé barhíshi viṣvavedasā mádhvā yajñám mimikshatam | káṇvāso vāṃ sutásomā abhídyavo yuváṃ havante aṣvinā || 4 || yábhiḥ káṇvam abhíshṭibhiḥ prāvatam yuvám aṣvinā | tábhiḥ shv àsmáñ avataṃ ṣubhas patī pātáṃ sómam ṛitāvṛidhā || 5 ||

॥२॥ सुदासे दस्रा वसु बिभ्रता रथे पृक्षो वहतमश्विना ।
रयिं समुद्रादुत वा दिवस्पर्यस्मे धत्तं पुरुस्पृहम् ॥६॥
यन्नासत्या परावति यद्वा स्थो अधि तुर्वशे ।
अतो रथेन सुवृता न आ गतं साकं सूर्यस्य रश्मिभिः ॥७॥
अर्वाञ्चा वां सप्तयोऽध्वरश्रियो वहन्तु सवनेदुप ।
इषं पृञ्चन्ता सुकृते सुदानव आ बर्हिः सीदतं नरा ॥८॥

sudáse dasrā vásu bíbhratā ráthe príksho vahatam aṣvina | rayíṃ samudrád utá vā divás páry asmé dhattam puruspṛiham || 6 || yán nāsatyā parāváti yád vā sthó ádhi turváṣe | áto ráthena suvṛítā na á gataṃ sākáṃ sū́ryasya raṣmíbhiḥ || 7 || arváñcā vāṃ sáptayo 'dhvaraṣríyo váhantu sávaned úpa | ísham priñcántā sukṛíte sudánava á barhíḥ sīdataṃ narā || 8 ||

O twins, encouragers of cosmic activity, may you participate in the enjoyment of the sweet sparkling glory of God; may you speedily come to the dedicated devotee with wealth in your chariot. 3

May you sprinkle the sweet spiritual elixir, O omniscient twins, on the cosmic sacrificial altar, spread along the three regions. The intelligent devotees have invoked you with their selfless dedicated worship. 4

With such generous aids with which you protect the highly intellectual devotees, O twins, protect and preserve us also. O encouragers of sacred acts, may you enjoy the sparkling glory of God. 5

O twins, destroyers of evils, carrying wealth of wisdom in your splendid chariot, you brought virtues from cosmic space and beyond. May you grant this wealth to us and affluence to those who are seated in your chariot. 6

Whether you are, O germ of life, far off at a distance or close at hand, come to us in your well-constructed, easy-rolling micro-vehicle along with the rays of the sun. 7

May the speedy solar radiations, (O germ of life), carry you with speed to the sacred place of rites. O twins, the guides of men, may you bestow food upon the pious and liberal donor, and bless us the creatures. 8

तेन नासत्या गतं रथेन सूर्यत्वचा ।
येन शश्वदूहथुर्दाशुषे वसु मध्वः सोमस्य पीतये ॥९॥
उक्थेभिरर्वागवसे पुरूवसू अर्कैश्च नि ह्वयामहे ।
शश्वत्कण्वानां सदसि प्रिये हि कं सोमं पपथुरश्विना ॥१०॥

téna nāsatyá gatam ráthena sū́ryatvacā |
yéna śáśvad ūháthur dāśúshe vásu mádhvaḥ sómasya pītáye || 9 || ukthébhir arvā́g ávase purūvásū arkaíś ca ní hvayāmahe | śáśvat káṇvānāṃ sádasi priyé hí kaṃ sómam papáthur aśvinā || 10 ||

(४८) अष्टचत्वारिंशं सूक्तम्
(१-१६) षोडशर्चस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । उषा देवता । प्रगाथः
(विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥३॥ सह वामेन न उषो व्युच्छा दुहितर्दिवः ।
सह द्युम्नेन बृहता विभावरि राया देवि दास्वती ॥१॥
अश्वावतीर्गोमतीर्विश्वसुविदो भूरि च्यवन्त वस्तवे ।
उदीरय प्रति मा सूनृता उषश्चोद राधो मघोनाम् ॥२॥
उवासोषा उच्छाच्च नु देवी जीरा रथानाम् ।
ये अस्या आचरणेषु दध्रिरे समुद्रे न श्रवस्यवः ॥३॥
उषो ये ते प्र यामेषु युञ्जते मनो दानाय सूरयः ।
अत्राह तत्कण्व एषां कण्वतमो नाम गृणाति नृणाम् ॥४॥

48

Sahá vāména na usho vy ùchā duhitar divaḥ | sahá dyumnéna bṛihatá vibhāvari rāyá devi dā́svatī || 1 || áśvāvatīr gómatīr viśvasuvído bhū́ri cyavanta vástave | úd īraya práti mā sūnṛ́tā ushaś códa rā́dho maghónām || 2 || uvā́soshā́ uchā́c ca nú devī́ jīrā́ ráthānām | yé asyā ācáraṇeshu dadhriré samudré ná śravasyávaḥ || 3 || úsho yé te prá yā́meshu yuñjáte máno dānā́ya sūráyaḥ | átrāha tát káṇva eshāṃ káṇvatamo nā́ma gṛiṇāti nṛiṇā́m || 4 ||

May you, O germ of life, come with your micro-chariot, clad with solar radiations, with which you have been enjoying wealth of nourishment, and may you enjoy the sweet sustenance of life. 9

With hymn and devotional songs we beseech the twins for our protection. Have you not ever participated in the enjoyment of the sparkling glory of God in the company of intellectuals ? 10

48

O dawn (the dawn in the physical sense, as well as the first glow of spiritual consciousness), divine offspring of cosmos, bounteous and messenger of light, come to us with great glory, with plenteous affluence and with prosperity. 1

Other dawns, rich in vigour, rich in wisdom, boon givers of all wealth have often sped forth to enlighten us. O dawn, inspire me with words of joy and send wealth to the dedicated devotees. 2

Dawns have shone before; may she shine also now. The propellers of her vehicle — the rays of her aura of glory, which lie in her regions, vie with each other as ships on the sea. 3

O dawn, the learned and brave poets sing when at your approach they make up their mind to offer an oblation to you with their praise. They are the best of poets singing now at the same hour. 4

आ घा योषेव सूनर्युषा याति प्रभुञ्जती ।
जरयन्ती वृजनं पद्वदीयत उत्पातयति पक्षिणः ॥५॥

á ghā yósheva sūnáry
ushá yati prabhuñjatí | jaráyantī vṛíjanam padvád īyata út
pātayati pakshíṇaḥ || 5 ||

॥७॥ वि या सृजति समनं व्यर्थिनः पदं न वेत्योदती ।
वयो नकिष्टे पप्तिवांस आसते व्युष्टौ वाजिनीवति ॥६॥
एषायुक्त परावतः सूर्यस्योदयनादधि ।
शतं रथेभिः सुभगोषा इयं वि यात्यभि मानुषान् ॥७॥
विश्वमस्या नानाम चक्षसे जगज्ज्योतिष्कृणोति सूनरी ।
अप द्वेषो मघोनी दुहिता दिव उषा उच्छदप स्रिधः ॥८॥
उष आ भाहि भानुना चन्द्रेण दुहितर्दिवः ।
आवहन्ती भूर्यस्मभ्यं सौभगं व्युच्छन्ती दिविष्टिषु ॥९॥
विश्वस्य हि प्राणनं जीवनं त्वे वि यदुच्छसि सूनरि ।
सा नो रथेन बृहता विभावरि श्रुधि चित्रामघे हवम् ॥१०॥

ví yấ sṛijáti sámanaṃ vy àrthínaḥ padáṃ ná vety ódatī | váyo nákish ṭe paptívā́ṅsa āsate vyùshṭau vājinīvati || 6 || eshā́yukta parāvátaḥ sū́ryasyodáyanād ádhi | ṣatáṃ ráthebhiḥ subhágoshā́ iyáṃ ví yāty abhí mā́nushān || 7 || víṣvam asyā nānāma cákshase jágaj jyótish kṛiṇoti sūnárī | ápa dvésho maghónī duhitā́ divá ushā́ uchad ápa srídhaḥ || 8 || úsha ā́ bhāhi bhānúnā candréṇa duhitar divaḥ | āvá-hantī bhū́ry asmábhyaṃ saúbhagaṃ vyuchántī dívishṭishu || 9 || víṣvasya hí prā́ṇanaṃ jī́vanaṃ tvé ví yád uchási sū-nari | sā́ no ráthena bṛihatā́ vibhāvari ṣrudhí citrāmaghe hávam | 10 ||

Here comes dawn like a good matron who is full of bliss rousing all life; she stirs all creatures that have feet and wakes up the birds to fly, that have wings. 5

The refreshing dawn sends forth each busy man to his pursuit; she knows no delay. O dawn, rich in opulence, when you come, birds that have flown forth, rest no longer. 6

The dawn receives her beams from beyond the rising place of the sun. Borne on a hundred aura of glory the auspicious dawn (physical and spiritual) advances on her way to men in different directions. 7

All living creatures bend to meet her glance, as this glorious dawn (particularly the glow of inner consciousness) manifests her light. This rich offspring of heaven shines and keeps foes and enemies away. 8

Come here dawn, daughter of heaven, and shine on us with delightful radiance bringing to us great store of high felicity, and beaming on our solemn ceremonies. 9

For in you lies each living creature's breath and life. Borne on your lofty aura of glory, O messenger of light (particularly spiritual), possessor of wondrous wealth, may you come at our invocation. 10

॥५॥ उषो वाजं हि वंस्व यश्चित्रो मानुषे जने।
तेना वह सुकृतो अध्वराँ उप ये त्वा गृणन्ति वह्नयः ॥११॥
विश्वान्देवाँ आ वह सोमपीतयेऽन्तरिक्षादुषस्त्वम्।
सास्मासु धा गोमदश्वावदुक्थ्यमुषो वाजं सुवीर्यम् ॥१२॥
यस्या रुशन्तो अर्चयः प्रति भद्रा अदृक्षत।
सा नो रयिं विश्ववारं सुपेशसमुषा ददातु सुग्म्यम् ॥१३॥

úsho vā́jaṃ hí vánsva yáṣ citró mā́nushe jáne | téná vaha sukríto adhvarā́ñ úpa yé tvā griṇánti váhnayaḥ || 11 || víṣvān devā́ñ ā́ vaha sómapītaye 'ntárikshād ushas tvám | sásmā́su dhā gómad áṣvāvad ukthyàm úsho vā́jaṃ suvī́ryam || 12 || yásyā rúṣanto arcáyaḥ práti bhadrā́ ádrikshata | sā́ no rayíṃ viṣvávāraṃ supéṣasam ushā́ dadātu súgmyam || 13 ||

ये चिद्धि त्वामृषयः पूर्व ऊतये जुहूरेऽवसे महि।
सा नः स्तोमाँ अभि गृणीहि राधसोषः शुक्रेण शोचिषा ॥१४॥
उषो यदद्य भानुना वि द्वारावृणवो दिवः।
प्र नो यच्छतादवृकं पृथु च्छर्दिः प्र देवि गोमतीरिषः ॥१५॥
सं नो राया बृहता विश्वपेशसा मिमिक्ष्वा समिळाभिरा।
सं द्युम्नेन विश्वतुरोषो महि सं वाजैर्वाजिनीवति ॥१६॥

yé cid dhí tvā́m ṛíshayaḥ pū́rva ūtáye juhūré 'vase mahi | sā́ na stómā́ñ abhí griṇīhi rā́dhasóshaḥ ṣukréṇa ṣocíshā || 14 || úsho yád adyá bhānúnā ví dvā́rāv ṛiṇávo diváḥ | prá no yachatād avṛikám prithú chardíḥ prá devi gómatīr íshaḥ || 15 || sáṃ no rāyā́ brihatā́ viṣvápeṣasā mimikshvā́ sám íḷābhir ā́ | sáṃ dyumnéna viṣvatúrosho mahi sáṃ vā́jair vājinīvati || 16 ||

Give strength to those devotees who glorify you. O dawn, may you bring the bounteous forces of Nature to partake in our dedicated works and to the priests who sing your glory. 11

Bring from the celestial region all the forces of Nature to partake the sparkling glory of God; and then, O dawn, (physical and more so the spiritual) confer upon us wealth, full of cows and horses and excellent food and brave progeny. 12

This dawn whose transcendent and refreshing rays are seen all around us, grant us great riches, fair in form, and blissful wealth that is attained without much struggle. 13

O mighty dawn (particularly the first glow of inner consciousness), whom all ancient sages have been invoking for their protection and health, may you graciously respond to our songs of praise with bounty and with brilliant light. 14

O dawn, as you have this day opened the twin gates of happiness through your light, grant us a thornless and wide shelter free from foes. Grant us, O divine dawn, food accompanied by cows. 15

Confer upon us abundant wealth liberally of every form and plentiful refreshing nourishment. O mighty dawn, grant us such splendour (physical and spiritual) which may conquer all. May you, O possessor of enormous strength, confer strength upon us: 16

(४९) एकोनपञ्चाशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । उषा देवता । अनुष्टुप् छन्दः ॥

॥६॥ उषो भद्रेभिरा गहि दिवश्चिद्रोचनादधि ।
वहन्त्वरुणप्सव उप त्वा सोमिनो गृहम् ॥१॥
सुपेशसं सुखं रथं यमध्यस्था उषस्त्वम् ।
तेना सुश्रवसं जनं प्रावाद्य दुहितर्दिवः ॥२॥
वयश्चित्ते पतत्रिणो द्विपच्चतुष्पदर्जुनि ।
उषः प्रारन्नृतूँरनु दिवो अन्तेभ्यस्परि ॥३॥
व्युच्छन्ती हि रश्मिभिर्विश्वमाभासि रोचनम् ।
तां त्वामुषर्वसूयवो गीर्भिः कण्वा अहूषत ॥४॥

49.

Úsho bhadrébhir á gahi diváṣ cid rocanā́d ádhi | vá-hantv aruṇápsava úpa tvā somíno gṛihám || 1 || supéṣasaṃ sukháṃ ráthaṃ yám adhyásthā ushas tvám | ténā suṣráva-saṃ jánam prā́vādyá duhitar divaḥ || 2 || váyaṣ cit te pata-tríṇo dvipác cátushpad arjuni | úshaḥ prā́rann ṛitū́ñr ánu divó ántebhyas pári || 3 || vyuchántī hí raṣmíbhir víṣvam ābhā́si rocanám | tā́ṃ tvā́m ushar vasūyávo gīrbhíḥ káṇvā ahūshata || 4 ||

(५०) पञ्चाशं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । सूर्यो देवता । (१-९) प्रथमादिनवर्चां गायत्री, (१०-१३) दशम्यादिचतसृणाञ्चानुष्टुप् छन्दसी ॥

॥७॥ उदु त्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् ॥१॥
अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः । सूराय विश्वचक्षसे ॥२॥

50

Úd u tyáṃ jātávedasaṃ ḍeváṃ vahanti ketávaḥ | dṛiṣé víṣvāya sū́ryam || 1 || ápa tyé tāyávo yathā nákshatrā yanty aktúbhiḥ | sū́rāya viṣvácakshase || 2 ||

49

O charming dawn, come hither as if mounted on speedy red horses from the bright realm of the celestial world. Let these golden rays bear you to the house of him who sings devotional songs in your praise. 1

The golden chariot which you mount, O beautiful dawn, O daughter of the celestial realm, inspire the devotees who are noble and pious. 2

O bright dawn, on your coming all quadrupeds and bipeds are awakened, and winged birds flock around from all the boundaries of space to greet you. 3

Dawning with the beams of light, you illumine all the radiant horizons. The spiritually inspired devotees sing your glory with sacred songs for wealth and wisdom. 4

50

The banners of glory speak high of God, who knows all that lives, that all may look on Him. 1

In His supreme transcendental glow, all other transient lights fade away, like thieves. 2

अदृश्रमस्य केतवो वि रश्मयो जनाँ अनु । भ्राजन्तो अग्नयो यथा ॥३॥
तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य । विश्वमा भासि रोचनम् ॥४॥
प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषान् । प्रत्यङ्विश्वं स्वर्दृशे ॥५॥

ádriṣram asya ketávo ví raṣmáyo jánāñ ánu | bhrājanto agnáyo yathā || 3 || taráṇir viṣvádarṣato jyotishkṛíd asi sūrya | víṣvam á bhāsi rocanám || 4 || pratyáñ devánām víṣaḥ pratyáññ úd eshi mánushān | pratyáñ víṣvam svàr dṛiṣé || 5 ||

१८॥ येना पावक चक्षसा भुरण्यन्तं जनाँ अनु । त्वं वरुण पश्यसि ॥६॥
वि द्यामेषि रजस्पृथ्वहा मिमानो अक्तुभिः । पश्यञ्जन्मानि सूर्य ॥७॥
सप्त त्वा हरितो रथे वहन्ति देव सूर्य । शोचिष्केशं विचक्षण ॥८॥
अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः । ताभिर्याति स्वयुक्तिभिः ॥९॥

yénā pāvaka cákshasā bhuraṇyántaṃ jánāñ ánu | tváṃ varuṇa páṣyasi || 6 || ví dyám eshi rájas pṛithv áhā mímāno aktúbhiḥ | páṣyañ jánmāni sūrya || 7 || saptá tvā haríto ráthe váhanti deva sūrya | ṣocíshkeṣaṃ vicakshaṇa || 8 || áyukta saptá ṣundhyúvaḥ sūro ráthasya naptyàḥ | tábhir yāti sváyuktibhiḥ || 9 ||

उद्वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥१०॥

úd vayáṃ támasas pári jyótish páṣyanta úttaram | deváṃ devatrá sūryam áganma jyótir uttamám || 10 ||

His illuminating rays, shining like blazing fires, are seen afar, refulgent over the world of men. 3

O self-radiant God, you are the supreme light that outstrips all in speed, and it is your spiritual radiance that awakens each one of us, and shines through the entire firmament. 4

O God, you rise above to vitalize the physical forces, and you go deep into the inner realm to shine through the hearts of mankind. You command all the regions of the celestial and spiritual world. 5

It is your divine light that purifies our soul, and keeps us away from evil thoughts and actions. 6

It is your divine light that discriminates between light and darkness for the benefit of all creatures that have birth. 7

O self-radiant, through your divine spectrum of seven harnessed to your chariot, you guide all men. 8

The self-radiant one operates through these harnessed sevens (five organs of senses and mind and intellect on the spiritual plane),—never failing and ever purifying, and thus safely draws the chariot of inner cosmos. 9

Beholding the uprising divine light beyond the mundane darkness, we by and by approach the spiritual one, the divine of divines. 10

उद्यन्नद्य मित्रमह आरोहन्नुत्तरां दिवम् ।
हृद्रोगं मम सूर्य हरिमाणं च नाशय ॥११॥
शुकेषु मे हरिमाणं रोपणाकासु दध्मसि ।
अथो हारिद्रवेषु मे हरिमाणं नि दध्मसि ॥१२॥
उदगादयमादित्यो विश्वेन सहसा सह ।
द्विषन्तं मह्यं रन्धयन्मो अहं द्विषते रधम् ॥१३॥

udyánn adyá mitramaha āróhann úttarāṃ dívam | hṛidrogám máma sūrya harimā́ṇaṃ ca nāṣaya || 11 || ṣúkeshu me harimā́ṇaṃ ropaṇā́kāsu dadhmasi | átho hāridravéshu me harimā́ṇaṃ ní dadhmasi || 12 || úd agād ayám ādityó víṣvena sáhasā sahá | dvishántam máhyaṃ randháyan mó aháṃ dvishaté radham || 13 ||

[अथ दशमोऽनुवाकः ॥] (५१) एकपञ्चाशं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्याङ्गिरसः सव्य ऋषिः । इन्द्रो देवता । (१–१३) प्रथमादित्रयोदशर्चां जगती, (१४–१५) चतुर्दशीपञ्चदश्योश्च त्रिष्टुप् छन्दसी ॥

॥९॥ अभि त्यं मेषं पुरुहूतमृग्मियमिन्द्रं गीर्भिर्मदता वस्वो अर्णवम् ।
यस्य द्यावो न विचरन्ति मानुषा भुजे मंहिष्ठमभि विप्रमर्चत ॥१॥
अभीमवन्वन्त्स्वभिष्टिमूतयोऽन्तरिक्षप्रां तविषीभिरावृतम् ।
इन्द्रं दक्षास ऋभवो मदच्युतं शतक्रतुं जवनी सूनृतारुहत् ॥२॥

51

Abhí tyám meshám puruhūtám ṛigmíyam índraṃ gīrbhír madatā vásvo arṇavám | yásya dyā́vo ná vicáranti mā́nushā bhujé máṅhishṭham abhí vípram arcata || 1 || abhím avanvan svabhishṭím ūtáyo 'ntarikshaprā́ṃ távishībhir ā́vṛitam | índraṃ dákshāsa ṛibhávo madacyútaṃ ṣatákratuṃ jávanī sunṛítā́ruhat || 2 ||

Radiant with benevolent virtues, rising and mounting into the highest moral values, O self-radiant God, remove the sickness of my heart and paleness of my body, 11

May the pale-green hue, the sign of weakness of my body, be transferred to enrich the beauty of parrots and the freshness of herbs. 12

The indestructible radiant had risen with all His resplendence, dispelling the darkness of my mind; now, may I never be swayed by my weak impulses. 13

51

Glorify that mighty, adorable, resplendent God, who is an ocean of wisdom and is adored by all, whose virtuous and benevolent deeds spread like the rays of the sun for the benefit of mankind. May we invoke Him to attain priceless treasures of true wisdom. 1

The protecting and fostering wise men have worshipped the resplendent God, the vigorous, the all-pervading, the dispeller of evil, and the performer to the fullest extent of selfless deeds. 2

त्वं गोत्रमङ्गिरोभ्योऽवृणोरपोतात्रये शतदुरेषु गातुवित् ।
ससेनं चिद्विमदायावहो वस्वाजावद्रिं वावसानस्य नर्तयन् ॥३॥
त्वमपामपिधानावृणोरपाधारयः पर्वते दानुमद्वसु ।
वृत्रं यदिन्द्र शवसावधीरहिमादित्सूर्यं दिव्यारोहयो दृशे ॥४॥
त्वं मायाभिरप मायिनोऽधमः स्वधाभिर्ये अधि शुप्तावजुह्वत ।
त्वं पिप्रोर्नृमणः प्रारुजः पुरः प्र ऋजिश्वानं दस्युहत्येष्वाविथ ॥५॥

tvám gotrám áñgirobhyo 'vriṇor ápotátraye ṣatáduresliu gātuvít | sasénа cid vimadáyāvaho vásv ājáv ádrim vāvasānásya nartáyan || 3 || tvám apám apidhánāvṛiṇor ápádhārayaḥ párvate dánumad vásu | vṛitrám yád indra ṣávasávadhīr áhim ád ít súryam divy árohayo driṣé || 4 || tvám māyábhir ápa māyíno 'dhamaḥ svadhábhir yé ádhi ṣúptāv ájuhvata | tvám píprор nṛimaṇaḥ prárujaḥ púraḥ prá ṛijíṣvānam dasyuhátyeshv āvitha || 5 ||

॥१०॥ त्वं कुत्सं शुष्णहत्येष्वाविथारन्धयोऽतिथिग्वाय शम्बरम् ।
महान्तं चिदर्बुदं नि क्रमीः पदा सनादेव दस्युहत्याय जज्ञिषे ॥६॥
त्वे विश्वा तविषी सध्र्यग्घिता तव राधः सोमपीथाय हर्षते ।
तव वज्रश्चिकिते बाह्वोर्हितो वृश्चा शत्रोरव विश्वानि वृष्ण्या ॥७॥
वि जानीह्यार्यान्ये च दस्यवो बर्हिष्मते रन्धया शासदव्रतान् ।
शाकी भव यजमानस्य चोदिता विश्वेत्ता ते सधमादेषु चाकन ॥८॥

tvám kútsam ṣushṇahátyeshv āvithárandhayo 'tithigváya ṣámbaram | mahántam cid arbudám ní kramīḥ padá sanád evá dasyuhátyāya jajñishe || 6 || tvé víṣvā távishī sadhryág ghitá táva rádhaḥ somapītháya harshate | táva vájraṣ cikite bāhvór hitó vṛiṣcá ṣátror áva víṣvāni vríshṇyā || 7 || ví jānīhy áryān yé ca dásyavo barhíshmate randhayā ṣásad avratán | ṣákī bhava yájamānasya coditá víṣvét tá te sadhamádeshu cākana || 8 ||

O resplendent God, you have removed the hurdles placed before the vital breaths and have shown the way of freedom from the three (types of pains). You have granted wisdom and nourishment for happy living. To sages, enwrapped in a hundred of dark doubts, you wield your weapons of punitive justice for the benefit of those struggling to gain wisdom. 3

O resplendent God, you have dispersed the clouds of all evil that was obstructing the path of light rays. You arrested the progress of the malignant by taking possession of this treasure. Your radiant light, the source of all lights, then grows brighter and clearer in the absence of all dark forces. 4

At first by your supreme plans, you have been crushing all the fraudulent, hypocritical and selfish. By annihilating egoes, you defend the straightforward and righteous people. 5

You have been always defending generosity in man against all his pettiness; you have been always protecting tendencies of worship against those of disrespect; you crush the sinful who do harm to others; from the hoary past, you have existed to destroy all human tendencies of oppression. 6

In you, O resplendent God, is enshrined the supreme power; you always cherish beauty and piety. It lies in your hands to destroy all evils. May you, with your inexhaustible strength, wipe off all evil forces. 7

O God, you know very well what is good and what is evil; you alone know what is virtue and what is sin. O God, you always discriminate between the God-loving and the infidels. May you inspire the evil-minded men to perform useful and noble deeds. You, verily, encourage people in the performance of their selfless act. May your glory be proclaimed in all ceremonial celebrations. 8

अनुव्रताय रन्धयन्नपव्रतानाभूभिरिन्द्रः श्नथयन्ननाभुवः ।
वृद्धस्य चिद्वर्धतो द्यामिनक्षतः स्तवानो वम्रो वि जघान संदिहः ॥९॥
तक्षद्यत्त उशना सहसा सहो वि रोदसी मज्मना बाधते शवः ।
आ त्वा वातस्य नृमणो मनोयुज आ पूर्यमाणमवहन्नभि श्रवः ॥१०॥

ánuvratāya randháyann ápavratān ābhū́bhir índraḥ ṣnatháyann ánābhuvaḥ | vṛiddhásya cid várdhato dyā́m ínakshata stávāno vamró ví jaghāna saṃdíhaḥ || 9 || tákshad yát ta uṣánā sáhasā sáho ví ródasī majmánā bādhate ṣávaḥ | ā́ tvā vā́tasya nṛimaṇo manoyúja ā́ pū́ryamāṇam avahann abhí ṣrávaḥ || 10 ||

॥११॥ मन्दिष्ट यदुशने काव्ये सचाँ इन्द्रो वङ्कू वङ्कुतराधि तिष्ठति ।
उग्रो ययिं निरपः स्रोतसासृजद्वि शुष्णस्य दृंहिता ऐरयत्पुरः ॥११॥
आ स्मा रथं वृषपाणेषु तिष्ठसि शार्यातस्य प्रभृता येषु मन्दसे ।
इन्द्र यथा सुतसोमेषु चाकनोऽनर्वाणं श्लोकमा रोहसे दिवि ॥१२॥
अददा अर्भां महते वचस्यवे कक्षीवते वृचयामिन्द्र सुन्वते ।
मेनाभवो वृषणश्वस्य सुक्रतो विश्वेत्ता ते सवनेषु प्रवाच्या ॥१३॥
इन्द्रो अश्रायि सुध्यो निरेके पज्रेषु स्तोमो दुर्यो न यूपः ।
अश्वयुर्गव्यू रथयुर्वसूयुरिन्द्र इद्रायः क्षयति प्रयन्ता ॥१४॥

mándishṭa yád uṣáne kāvyé sácāñ índro vaṅkū́ vaṅkutárā́dhi tishṭhati | ugró yayíṃ nír apáḥ srótasāsṛijad ví ṣúshṇasya dṛiṅhitā́ airayat púraḥ || 11 || ā́ smā rátham vṛishapā́ṇeshu tishṭhasi ṣāryātásya prábhṛitā yéshu mándase | índra yáthā sutásomeshu cākáno 'narvā́ṇam ṣlókam ā́ rohase diví || 12 || ádadā árbhām mahaté vacasyáve kakshī́vate vṛicayā́m indra sunvaté | ménābhavo vṛishaṇaṣváṣya sukrato víṣvét tā́ te sávaneshu pravā́cyā || 13 || índro aṣrāyi sudhyò nireké pajréshu stómo dúryo ná yū́paḥ | aṣvayúr gavyú́ rathayúr vasūyúr índra íd rāyáḥ kshayati prayantā́ || 14 ||

The resplendent God humbles the non-believers and punishes those who turn away from noble deeds, whilst He encourages the virtuous. He makes the sinful weak whilst he rewards the righteous. The petty and evil desires of a man, even though engaged in a noble act, take away from him his accumulated fruits of good deeds. 9

May our sincere efforts go to strengthen the blessings from our resplendent Lord and lead us to the prosperity in this and the next world. O Lord, the friend of devotees, may you come fast as the wind and answer the prayer of of your devotees and accept their offerings made with determination. 10

When God is delighted with hymns, surcharged with devotional spirit, He hastens to come to His devotee and rescue him from wicked and crooked enemies. He cleaves asunder the dark clouds of ignorance and causes the thoughts to flow in torrents and overwhelms the citadels of petty-mindedness. 11

Whilst an adept devotee sits silently on his intent prayers, you, O resplendent Lord, mounted as if on a divine chariot, appear in his vision to accept his devotion, and are gratified by his feelings, lovingly pouring out of his heart, and this kindness of yours speaks of your imperishable glory in the divine world. 12

You, O resplendent Lord, have given fresh melody to the talented singer who is eager to express himself. May you give his speech, the daughter of his thoughts, strength enough to express herself fully. 13

The resplendent God comes to rescue the pious when in distress. His shelter is as stable and strong as the pillar of a doorway. He is the sovereign Lord of wealth, wisdom, vigour and all the treasures that He showers on His devotees, 14

इदं नमो वृषभाय स्वराजे सत्यशुष्माय तवसेऽवाचि ।
अस्मिन्निन्द्र वृजने सर्ववीराः स्मत्सूरिभिस्तव शर्मन्त्स्याम ॥१५॥

idáṃ námo vṛishabháya svaráje satyáṣushmāya taváse 'vāci | asmínn indra vṛijáne sárvavīrāḥ smát sūríbhis táva ṣárman syāma || 15 ||

(५२) द्विपञ्चाशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्याङ्गिरसः सव्य ऋषिः । इन्द्रो देवता । (१-१२, १४) प्रथमादिद्वादशर्चां चतुर्दश्याश्च जगती, (१३, १५) त्रयोदशीपञ्चदश्योश्च त्रिष्टुप् छन्दसी ॥

॥१२॥ त्यं सु मेषं महया स्वर्विदं शतं यस्य सुभ्वः साकमीरते ।
अत्यं न वाजं हवनस्यदं रथमेन्द्रं ववृत्यामवसे सुवृक्तिभिः ॥१॥
स पर्वतो न धरुणेष्वच्युतः सहस्रमूतिस्तविषीषु वावृधे ।
इन्द्रो यद्वृत्रमवधीन्नदीवृतमुब्जन्नर्णांसि जर्हृषाणो अन्धसा ॥२॥
स हि द्वरो द्वरिषु वव्र ऊधनि चन्द्रबुध्नो मदवृद्धो मनीषिभिः ।
इन्द्रं तमह्वे स्वपस्यया धिया मंहिष्ठरातिं स हि पप्रिरन्धसः ॥३॥
आ यं पृणन्ति दिवि सद्मबर्हिषः समुद्रं न सुभ्वः स्वा अभिष्टयः ।
तं वृत्रहत्ये अनु तस्थुरूतयः शुष्मा इन्द्रमवाता अह्रुतप्सवः ॥४॥

52.

Tyáṃ sú meshám mahayā svarvídaṃ ṣatáṃ yásya subhvàḥ sākám írate | átyaṃ ná vājaṃ havanasyádaṃ rátham éndraṃ vavṛityām ávase suvṛiktíbhiḥ || 1 || sá párvato ná dharúṇeshv ácyutaḥ sahásramūtis távishīshu vāvṛidhe | índro yád vṛitrám avadhīn nadīvṛítam ubjánn árṇāṅsi járhṛishāṇo ándhasā || 2 || sá hí dvaró dvaríshu vavrá ū́dhani candrábudhno mádavṛiddho manīshíbhiḥ | índraṃ tám ahve svapasyáyā dhiyá máṅhishṭharātiṃ sá hí páprir ándhasaḥ || 3 || á yáṃ pṛiṇánti diví sádmabarhishaḥ samudráṃ ná subhvàḥ svá abhíshṭayaḥ | táṃ vṛitrahátye ánu tasthur ūtáyaḥ ṣúshmā índram avātá áhrutapsavaḥ || 4 ||

This adoration is offered to the showerer of blessings, the one who is self-effulgent and truly strong and who is the mighty possessor of true vigour. May we, with our children, be brave and surrender ourselves to His care in this life full of struggles. 15

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Glorify the divine soul, the bestower of heavenly bliss, whom hunderds of devotees invoke all at once with the singing of sacred hymns. I imlpore Him with excellent hymns to rush to me and grace the shrine of my sacred worship with His presence and protect me. 1

When the supreme soul is delighted to accept the devotional prayers and destroys the evil forces obstructing the stream of blessings, He is firm like a mountain in supporting His devotees. Endowed with a thousand means of protecting His worshippers, He increases in vigour. 2

He does not love the faithless. He pervades the vast expanse of the human form. He is the source of bliss. He cherishes our devotion. I invoke Him, with my deep reverence and sublime thoughts, for only He can fulfil my aspirations. 3

Seated on the sacred place of worship, the worshippers glorify Him with devotional prayers. The flow of the devotional elixir goes to Him as the rivers hasten to a vast ocean. Through such unobstructed vital powers as are the bestowers of happiness, the supreme God helps us in dispelling darkness from the minds of His earnest devotees. 4

अभि स्ववृष्टिं मदे अस्य युध्यतो रघ्वीरिव प्रवणे सस्रुरूतयः ।
इन्द्रो यद्वज्री धृषमाणो अन्धसा भिनद्वलस्य परिधीँरिव त्रितः ॥५॥

abhí svávrishṭim máde asya yúdhyato raghvír iva pravaṇé sasrur ūtáyaḥ | índro yád vajrí dhrishámāṇo ándhasā bhinád valásya paridhī́ṅr iva tritáḥ || 5 ||

॥१३॥ परीं घृणा चरति तित्विषे शवोऽपो वृत्वी रजसो बुध्नमाशयत् ।
वृत्रस्य यत्प्रवणे दुर्गृभिश्वनो निजघन्थ हन्वोरिन्द्र तन्यतुम् ॥६॥
ह्रदं न हि त्वा न्यृषन्त्यूर्मयो ब्रह्माणीन्द्र तव यानि वर्धना ।
त्वष्टा चित्ते युज्यं वावृधे शवस्ततक्ष वज्रमभिभूत्योजसम् ॥७॥
जघन्वाँ उ हरिभिः संभृतक्रतविन्द्र वृत्रं मनुषे गातुयन्नपः ।
अयच्छथा बाह्वोर्वज्रमायसमधारयो दिव्या सूर्यं दृशे ॥८॥
बृहत्स्वश्चन्द्रममवद्यदुक्थ्यमकृण्वत भियसा रोहणं दिवः ।
यन्मानुषप्रधना इन्द्रमूतयः स्वर्नृषाचो मरुतोऽमदन्ननु ॥९॥
द्यौश्चिदस्यामवाँ अहेः स्वनादयोयवीद्भियसा वज्र इन्द्र ते ।
वृत्रस्य यद्बद्बधानस्य रोदसी मदे सुतस्य शवसाभिनच्छिरः ॥१०॥

párīṃ ghriṇá carati titvishé ṣávo 'pó vritví rájaso budhnám ā́ṣayat | vritrásya yát pravaṇé durgríbhiṣvano nijaghántha hánvor indra tanyatúm || 6 || hradáṃ ná hí tvā nyrishánty ūrmáyo bráhmāṇīndra táva yā́ni várdhanā | tváshṭā cit te yújyaṃ vāvridhe ṣávas tatáksha vájram abhíbhūtyojasam || 7 || jaghanvā́ñ u háribhiḥ sambhritakratav índra vritrám mánushe gātuyánn apáḥ | áyachathā bāhvór vájram āyasám ádhārayo divy ā́ sū́ryaṃ driṣé || 8 || brihát sváṣcandram ámavad yád ukthyàm ákriṇvata bhiyásā róhaṇaṃ diváḥ | yán mā́nushapradhanā índram ūtáyaḥ svàr nrisháco marútó 'madann ánu || 9 || dyaúṣ cid asyā́mavāñ áheḥ svanā́d áyoyavīd bhiyásā vájra indra te | vritrásya yád badbadhānásya rodasī máde sutásya ṣávasābhinac chíraḥ ||10 ||

The disciplined sense organs, ehxilarated by experience, precede the self, warring against the withholder of the happiness, as rivers rush down the declivities (of a mountain). The self (the soul), animated by the dedicated actions, breaks through the defences of passions and emerges out pure and refulgent through the threefold bondages. 5

O soul, by your powerful force you have smitten the formidable evils hidden deep in the human mind. Your glorious fame spread afar, and the strength of your divine power was acclaimed by all. 6

The sacred hymns that glorify you, reach you as rivulets flowing into a lake. The supreme architect has increased your vigour, enhanced your strength and made your power to destroy evil more effective. 7

O inner self, the performer of noble acts, when devotees, determined to help the senses, animate the vital organs to destroy the evil forces, you yourself wield the adamantine weapon of punitive justice, so that one may perceive the divine light in the innermost region. 8

Through fear of the evil forces, the devotees recite suitable magnanimous hymns which are self-illuminating, strength-bestowing and capable of taking the reciters to spiritual heights. In the state of ecstasy, the soul of the devotee, having subdued the passions with the help of the disciplined vital organs, assumes its purest form, and ascends to the final state. 9

When O inner self, exhilarated by spiritual joy, you remove off the dark shrouds and destroy the evil forces that torment the sublime emotions of pious man and obstruct the inner realms. 10

॥१४॥ यदिन्न्विन्द्र पृथिवी दशभुजिरहानि विश्वा ततनन्त कृष्टयः ।
अत्राह ते मघवन्विश्रुतं सहो द्यामनु शवसा बर्हणा भुवत् ॥११॥
त्वमस्य पारे रजसो व्योमनः स्वभूत्योजा अवसे धृषन्मनः ।
चकृषे भूमिं प्रतिमानमोजसोऽपः स्वः परिभूरेष्या दिवम् ॥१२॥
त्वं भुवः प्रतिमानं पृथिव्या ऋष्ववीरस्य बृहतः पतिर्भूः ।
विश्वमाप्रा अन्तरिक्षं महित्वा सत्यमद्धा नकिरन्यस्त्वावान् ॥१३॥

yád ín nv índra pṛithiví dáṣabhujir áhāni víṣvā tatánanta kṛishṭáyaḥ | átrâha te maghavan víṣrutam sáho dyám ánu ṣávasā barhánā bhuvat || 11 || tvám asyá pāré rájaso vyòmanaḥ svábhūtyojā ávase dhṛishanmanaḥ | cakṛishé bhúmim pratimánam ójaso 'páḥ sváḥ paribhúr eshy á dívam || 12 || tvám bhúvaḥ pratimánam pṛithivyá ṛishvávīrasya bṛihatáḥ pátir bhūḥ | víṣvam ápra antáriksham mahitvá satyám addhá nákir anyás tvávān || 13 ||

न यस्य द्यावापृथिवी अनु व्यचो न सिन्धवो रजसो अन्तमानशुः ।
नोत स्ववृष्टिं मदे अस्य युध्यत एको अन्यच्चकृषे विश्वमानुषक् ॥१४॥
आर्चन्नत्र मरुतः सस्मिन्नाजौ विश्वे देवासो अमदन्ननु त्वा ।
वृत्रस्य यद्भृष्टिमता वधेन नि त्वमिन्द्र प्रत्यानं जघन्थ ॥१५॥

ná yásya dyávāpṛithiví ánu vyáco ná síndhavo rájaso ántam ānaṣúḥ | nótá svávṛishṭim máde asya yúdhyata éko anyác cakṛishe víṣvam ānushák || 14 || árcann átra marútaḥ sásminn ājaú víṣve deváso amadann ánu tvā | vṛitrásya yád bhṛishṭimátā vadhéna ní tvám indra práty ānám jaghántha || 15 ||

O inner self, your mighty majestic power is ten times more extensive than the earth and it multiplies day by day. May your glory be renowned here and may it increase in majesty and power in the celestial regions. 11

O resplendent God, you have framed the earth for our preservation; you are the personification of vigour; you have encompassed the firmament and the sky even beyond the universe known to us. 12

You are infinitely biggeı than the vast expanse of earth; you are the Sovereign—the Lord of heaven—verily. With your renown and vigour, you fill every atom of the vast universe. There is none other as great as you. 13

You are of such magnitude that you are beyond the reach of all the forces of the ethereal regions. No one can conceive the limits of your virtuous deeds and your capacity to annihilate evil. You alone compose the universe according to the eternal laws, and keep it in order. 14

O mighty God, when you with your forces that are as sharp and angular as the thunderbolt, the weapon of your punitive justice, strike down the evil forces obstructing the path of virtues, the vital forces offer homage to you and obey your orders. 15

(५३) त्रिपञ्चाशं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसः सव्य ऋषिः । इन्द्रो देवता । (१–९) प्रथमादिनवर्चां जगती, (१०–११) दशम्येकादश्योश्च त्रिष्टुप् छन्दसी ॥

॥१५॥ न्यू३ षु वाचं प्र महे भरामहे गिर इन्द्राय सदने विवस्वतः ।
नू चिद्धि रत्नं ससतामिवाविदन्न दुष्टुतिर्द्रविणोदेषु शस्यते ॥१॥
दुरो अश्वस्य दुर इन्द्र गोरसि दुरो यवस्य वसुन इनस्पतिः ।
शिक्षानरः प्रदिवो अकामकर्शनः सखा सखिभ्यस्तमिदं गृणीमसि ॥२॥

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Ny ū shú vā́cam prá mahé bharāmahe gíra índrāya sádane vivásvataḥ | nū́ cid dhí rátnam sasatā́m ivā́vidan ná dushṭutír draviṇodéshu ṣasyate || 1 || duró áṣvasya durá indra gór asi duró yávasya vásuna inás pátiḥ | ṣikshānaráḥ pradívo ákāmakarṣanaḥ sákhā sákhibhyas tám idáṃ griṇīmasi || 2 ||

शचीव इन्द्र पुरुकृद्द्युमत्तम तवेदिदमभितश्चेकिते वसु ।
अतः संगृभ्याभिभूत आ भर मा त्वायतो जरितुः काममूनयीः ॥३॥
एभिर्द्युभिः सुमना एभिरिन्दुभिर्निरुन्धानो अमतिं गोभिरश्विना ।
इन्द्रेण दस्युं दरयन्त इन्दुभिर्युतद्वेषसः समिषा रभेमहि ॥४॥
समिन्द्र राया समिषा रभेमहि सं वाजेभिः पुरुश्चन्द्रैरभिद्युभिः ।
सं देव्या प्रमत्या वीरशुष्मया गोअग्रयाश्वावत्या रभेमहि ॥५॥

ṣácīva indra purukṛid dyumattama tavéd idám abhítaṣ cekite vásu | átaḥ saṃgṛíbhyābhibhūta ā́ bhara mā́ tvāyató jaritúḥ kā́mam ūnayīḥ || 3 || ebhír dyúbhiḥ sumánā ebhír índubhir nirundhānó ámatiṃ góbhir aṣvínā | índreṇa dásyuṃ daráyanta índubhir yutádveshasaḥ sám ishā́ rabhemahi || 4 || sám indra rāyā́ sám ishā́ rabhemahi sáṃ vā́jebhiḥ puruṣcandraír abhídyubhiḥ | sáṃ devyā́ prámatyā vīráṣushmayā góagrayā́ṣvāvatyā rabhemahi || 5 ||

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We, the devotees assembled in congregation, worship the mighty resplendent God with sacred hymns so that He may readily bestow wealth and wisdom on us—and may we receive it as easily as in a dream. May our praises be pious and sincere, for ill-expressed praise is not rewarded by the munificent God. 1

We offer our prayers to you, O resplendent God; you are the nourisher, the bestower of a vigorous body consisting of the sharp senses and a speedy mind; you are the Lord of the treasures, the preceptor of mankind, most generous, and you never disappoint your worshippers. You are a true friend to our friends and to those who approach you as a friend. 2

O the all-wise, all-powerful, most resplendent God, we know that all these shining treasures of wealth and wisdom belong to you. Come, O victor, with all your wisdom and power, and may you not disappoint the worshipper who hopefully reposes his trust in you. 3

Exalted by our earnest devotions and propitiated by our offerings, O resplendent Self, may you be with us to replace poverty with prosperity and darkness with divine wisdom. May all of us with your aid attain the strength to conquer our adversaries and enjoy abundance in life. 4

May we obtain wisdom and nourishment and be gifted with vigour that is bright and most pleasing. May we all be blessed with sharp intellects, brilliant vigour and spiritual strength. 5

॥१५॥ ते त्वा मदा अमदन्तानि वृष्ण्या ते सोमासो वृत्रहत्येषु सत्पते ।
यत्कारवे दश वृत्राण्यप्रति बर्हिष्मते नि सहस्राणि बर्हयः ॥६॥
युधा युधमुप घेदेषि धृष्णुया पुरा पुरं समिदं हंस्योजसा ।
नम्या यदिन्द्र सख्या परावति निबर्हयो नमुचिं नाम मायिनम् ॥७॥
त्वं करञ्जमुत पर्णयं वधीस्तेजिष्ठयातिथिग्वस्य वर्तनी ।
त्वं शता वङ्गृदस्याभिनत्पुरोऽनानुदः परिषूता ऋजिश्वना ॥८॥

té tvā mádā amadan tấni vríshṇyā té sómāso vṛitrahátyeshu satpate | yát kāráve dáṣa vṛitrấṇy apratí barhíshmate ní sahásrāṇi barháyaḥ || 6 || yudhấ yúdham úpa ghéd eshi dhṛishṇuyấ purấ púraṃ sám idáṃ haṅsy ójasā | námyā yád indra sákhyā parāváti nibarháyo námuciṃ nấma māyínam || 7 || tváṃ káranjam utá parṇáyaṃ vadhīs téjishṭhayātithigvásya vartaní | tváṃ ṣatấ váṅgṛidasyābhinat púro 'nānudáḥ párishūtā ṛijíṣvanā || 8 ||

त्वमेताञ्जनराज्ञो द्विर्दशाबन्धुना सुश्रवसोपजग्मुषः ।
षष्टिं सहस्रा नवतिं नव श्रुतो नि चक्रेण रथ्या दुष्पदावृणक् ॥९॥
त्वमाविथ सुश्रवसं तवोतिभिस्तव त्रामभिरिन्द्र तूर्वयाणम् ।
त्वमस्मै कुत्समतिथिग्वमायुं महे राज्ञे यूने अरन्धनायः ॥१०॥
य उदृचीन्द्र देवगोपाः सखायस्ते शिवतमा असाम ।
त्वां स्तोषाम त्वया सुवीरा द्राघीय आयुः प्रतरं दधानाः ॥११॥

tvám etấñ janarấjño dvír dáṣābandhúnā suṣrávasopajagmúshaḥ | shashṭíṃ sahásrā navatíṃ náva ṣrutó ní cakréṇa ráthyā dushpádāvṛiṇak || 9 || tvám āvitha suṣrávasaṃ távotíbhis táva trấmabhir indra tū́rvayāṇam | tvám asmai kútsam atithigvám āyúm mahé rấjñe yū́ne arandhanāyaḥ || 10 || yá udṛícīndra devágopāḥ sákhāyas te ṣivátamā ásāma | tvấṃ stoshāma tváyā suvírā drấghīya ấyuḥ pratarấṃ dádhānāḥ || 11 ||

When, O protector of the benign, you are pleased with our actions, libations and devotional prayers, you shower on us your blessings and help us in subduing ten thousand (i.e. innumerable) persistent obstacles, whilst we fight against evils. 6

O inner Self, destroyer of evils, you proceed from battle to battle to fight the vices. You vanquish cities after cities of demoniac forces with your powerful determination, and defeat such ever-clinging vices as distract men from truth. 7

O divinely blessed soul, unaided and alone you overpower the wicked and perverted thoughts with your sharp intellect and make way for reverential ones. You, by your subtle strength, discipline the hundreds of strongholds of the capricious instincts while surrounded by earnest and simple thoughts. 8

O resplendent Lord, you with the help of the not-to-be-overtaken chariot wheel overthrow the twenty (10×2) kings assisted with sixty thousand and ninety-nine (60,000+9+90) followers, and thus save the widely reputed sages from their disorders. 9

O immortal soul dwelling in the unconquerable divine chariot of the human body, you save the widely reputed leaders, and with your assistance, the valorous. You have made the generous, reverential and elders in age subject to the mighty youthful leaders of repute. 10

O supreme God, may we, protected by your divine powers, continue to be your most fortunate friends, and by your grace attain good children and a long and prosperous life. 11

(५४) चतुःपञ्चाशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसः सव्य ऋषिः । इन्द्रो देवता । (१-५, ७, १०) प्रथमादिपञ्चर्चां सप्तमीदशम्योश्च जगती, (६, ८-९, ११) षष्ठ्यष्टमीनवम्येकादशीनाञ्च त्रिष्टुप् छन्दसी ॥

॥१७॥ मा नो अस्मिन्मघवन्पृत्स्वंहसि नहि ते अन्तः शवसः परीणशे ।
अक्रन्दयो नद्यो३ रोरुवद्वना कथा न क्षोणीर्भियसा समारत ॥१॥
अर्चा शक्राय शाकिने शचीवते शृण्वन्तमिन्द्रं महयन्नभि ष्टुहि ।
यो धृष्णुना शवसा रोदसी उभे वृषा वृषत्वा वृषभो न्यृञ्जते ॥२॥
अर्चा दिवे बृहते शूष्यं१ वचः स्वक्षत्रं यस्य धृषतो धृषन्मनः ।
बृहच्छ्रवा असुरो बर्हणा कृतः पुरो हरिभ्यां वृषभो रथो हि षः ॥३॥

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Má no asmín maghavan pritsv áṅhasi nahí te ántaḥ ṣávasaḥ parīṇáṣe | ákrandayo nadyò róruvad vánā kathā́ ná kshoṇī́r bhiyásā sám ārata || 1 || árcā ṣakrā́ya ṣākíne ṣácīvate ṣriṇvántam índram maháyann abhí shṭuhi | yó dhṛishṇúnā ṣávasā ródasī ubhé vṛíshā vṛishatvā́ vṛishabhó nyṛiñjáte || 2 || árcā divé bṛihaté ṣūshyàṃ vácaḥ svákshatraṃ yásya dhṛisható dhṛishán mánaḥ | bṛihácchravā ásuro barháṇā kṛitáḥ puró háribhyāṃ vṛishabhó rátho hí sháḥ || 3 ||

त्वं दिवो बृहतः सानु कोपयोऽव त्मना धृषता शम्बरं भिनत् ।
यन्मायिनो व्रन्दिनो मन्दिना धृषच्छितां गभस्तिमशनिं पृतन्यासि ॥४॥
नि यद्वृणक्षि श्वसनस्य मूर्धनि शुष्णस्य चिद्व्रन्दिनो रोरुवद्वना ।
प्राचीनेन मनसा बर्हणावता यदद्या चित्कृणवः कस्त्वा परि ॥५॥

tvám divó bṛihatáḥ sā́nu kopayó 'va tmánā dhṛishatā́ ṣámbaram bhinat | yán māyíno vrandíno mandínā dhṛisháe chitā́ṃ gábhastim aṣánim pṛitanyási || 4 || ní yád vṛiṇákshi ṣvasanásya mūrdháni ṣúshṇasya cid vrandíno róruvad vánā | prācī́nena mánasā barháṇāvatā yád adyā́ cit kṛiṇávaḥ kás tvā pári || 5 ||

Urge us not, O resplendent God, to painful conflicts. Unsurpassable is your strength. You have made the oceans and rivers roar. How is it possible that all the regions of universe should not tremble in terror of yours? 1

Offer homage to the most mighty Lord who purifies both the mind and body. Sing His glory for He cherishes listening to sacred hymns. With His irresistible might, He creates the universe. It is He who by His bounty gratifies our aspirations. 2

Offer praises to the great and illustrious Lord, of whom, undaunted, the divine will is concentrated in its own firmness. His fame is universal. He grants life. With His assistance, we are enabled to repel the vices of our senses; He is obeyed by the vital forces, and He is the showerer of bounties. Such a Lord is hastening hither. 3

O blessed soul, you reign supreme over the deluding senses and subdue their irreverence by your resolute strength. With adamant determination and the weapon of punitive justice, you overcome all assembled, deluding the devilish tendencies and destroying them by your inherent power. 4

Since you have calmed down and brought under control the conflicting forces of the mind, intellect and body with your unassailing strength, who can deter you from your firm and resolute determination, for you are eternally endowed with a resolute mind? 5

॥१८॥ त्वमाविथ नर्यं तुर्वशं यदुं त्वं तुर्वीतिं वय्यं शतक्रतो ।
त्वं रथमेतशं कृत्व्ये धने त्वं पुरो नवतिं दम्भयो नव ॥६॥
स घा राजा सत्पतिः शूशुवज्जनो रातहव्यः प्रति यः शासमिन्वति ।
उक्था वा यो अभिगृणाति राधसा दानुरस्मा उपरा पिन्वते दिवः ॥७॥
असमं क्षत्रमसमा मनीषा प्र सोमपा अपसा सन्तु नेमे ।
ये त इन्द्र ददुषो वर्धयन्ति महि क्षत्रं स्थविरं वृष्ण्यं च ॥८॥

tvám āvitha náryaṃ turváṣaṃ yáduṃ tváṃ turvítiṃ vayyàṃ ṣatakrato | tváṃ rátham étaṣaṃ kṛ́tvye dháne tváṃ púro navatíṃ dambhayo náva || 6 || sá ghā rā́jā sátpatiḥ ṣūṣuvaj jáno rātáhavyaḥ práti yáḥ ṣā́sam ínvati | ukthā́ vā yó abhi-gṛiṇā́ti rā́dhasā dā́nur asmā úparā pinvate diváḥ || 7 || ásamaṃ kshatrám ásamā manīshā́ prá somapā́ ápasā santu néme | yé ta indra dadúsho vardháyanti máhi kshatrā́ṃ sthávirạṃ vṛ́ishṇyaṃ ca || 8 ||

तुभ्येदेते बहुला अद्रिदुग्धाश्चमूषदश्चमसा इन्द्रपानाः ।
व्यश्नुहि तर्पया काममेषामथा मनो वसुदेयाय कृष्व ॥९॥
अपामतिष्ठद्धरुणह्वरं तमोऽन्तर्वृत्रस्य जठरेषु पर्वतः ।
अभीमिन्द्रो नद्यो वव्रिणा हिता विश्वा अनुष्ठाः प्रवणेषु जिघ्नते ॥१०॥
स शेवृधमधि धा द्युम्नमस्मे महि क्षत्रं जनाषाळिन्द्र तव्यम् ।
रक्षा च नो मघोनः पाहि सूरीन्राये च नः स्वपत्या इषे धाः ॥११॥

túbhyéd eté bahulā́ ádridugdhāṣ camū-shádaṣ camasā́ indrapā́nāḥ | vy àṣnuhi tarpáyā kā́mam eshām áthā máno vasudéyāya kṛishva || 9 || apā́m atishṭhad dha-rúṇahvaraṃ támo 'ntár vṛitrásya jaṭháreshu párvataḥ | abhī́m índro nadyò vavríṇā hitā́ víṣvā anushṭhā́ḥ pravaṇéshu jighnate || 10 || sá ṣévṛidham ádhi dhā dyumnám asmé máhi kshatrā́ṃ janāshā́ḷ indra távyam | rákshā ca no maghónaḥ pāhí sūrín rāyé ca naḥ svapatyā́ ishé dhāḥ || 11 ||

You have protected the genius amongst men, the glorious, the assiduous and the perservering ones, and the destroyers of evils, all belonging to one fellowship. You have protected their vehicles in all unavoidable operations and encounters; you have further demolished the ninety-nine (i. e. all) strongholds of the disrespectful. 6

That eminent person, the cherisher of the pious, promotes his own prosperity, who, whilst offering worship to the resplendent Lord, pronounces His praise and recites hymns of prayer with fervour. On him the bounteous resplendent Lord showers His blessings like rains from clouds. 7

O resplendent God, you are unequalled in might and unequalled in wisdom. May those who have tasted the essence of the spiritual bliss glorify your virtues and supremacy further and thereupon, by performing pious acts, become worthy of your company. 8

These copious essences of the spiritual bliss, extracted with the help of the stones of penance and dedication, are offered to you through the ladles of our heart. These essences are meant for the self (the soul), which should satiate its spiritual appetite with them. Thus then may you fix your mind upon the bestowed wealth. 9

The darkness of ignorance obstructs the water current of knowledge. Within the belly of clouds was submerged the darkness of doubts; the darkness was subdued, and the waters were precipitated out by the self. The knowledge thus condensed out, passed into the hollows of the cave of conscience, and the flow of wise thoughts then continued. 10

May your spiritual strength, O blessed soul, subdue all foes; and may we with your aid attain fame and vigour. May the wise be cherished and become affluent. May you bless us with wealth, excellent progress and abundant food. 11

(५५) पञ्चपञ्चाशं सूक्तम्

(१–८) अष्टर्चस्यास्य सूक्तस्याङ्गिरसः सव्य ऋषिः । इन्द्रो देवता । जगती छन्दः ॥

॥१९॥ दि॒वश्चि॑दस्य वरि॒मा वि प॑प्रथ॒ इन्द्रं॒ न म॒ह्ना पृ॑थि॒वी च॒न प्रति॑ ।
भी॒मस्तुवि॑ष्माञ्चर्ष॒णिभ्य॑ आत॒पः शिशी॑ते॒ वज्रं॒ तेज॑से॒ न वंस॑गः ॥१॥
सो अ॑र्ण॒वो न न॒द्यः॑ समु॒द्रियः॒ प्रति॑ गृभ्णाति॒ विश्रि॑ता॒ वरी॑मभिः ।
इन्द्रः॒ सोम॑स्य पी॒तये॑ वृषायते स॒नात्स यु॒ध्म ओज॑सा पनस्यते ॥२॥
त्वं तमि॑न्द्र॒ पर्व॑तं॒ न भोज॑से म॒हो नृ॒म्णस्य॒ धर्म॑णामिरज्यसि ।
प्र वी॒र्ये॑ण दे॒वताति॑ चेकिते॒ विश्व॑स्मा उ॒ग्रः कर्म॑णे पु॒रोहि॑तः ॥३॥
स इद्वने॑ नम॒स्युभि॑र्वचस्यते॒ चारु॒ जने॑षु प्रब्रुवा॒ण इ॑न्द्रि॒यम् ।
वृषा॒ छन्दु॑र्भवति हर्य॒तो वृषा॒ क्षेमे॑ण॒ धेनां॑ म॒घवा॒ यदिन्व॑ति ॥४॥
स इन्म॒हानि॑ समि॒थानि॑ म॒ज्मना॑ कृणोति॑ यु॒ध्म ओज॑सा॒ जने॑भ्यः ।
अधा॑ च॒न श्रद्द॑धति॒ त्विषी॑मत॒ इन्द्रा॑य॒ वज्रं॑ नि॒घनि॑घ्नते व॒धम् ॥५॥
॥२०॥ स हि श्र॑व॒स्युः सद॑नानि कृ॒त्रिमा॑ क्ष्म॒या वृ॑धा॒न ओज॑सा विना॒शय॑न् ।
ज्योतीं॑षि कृ॒ण्वन्न॑वृ॒काणि॒ यज्य॒वेऽव॑ सु॒क्रतुः॒ सर्त॒वा अ॒पः सृ॑जत् ॥६॥

55

Divás cid asya varimá ví paprathа índram ná mahná prithiví caná práti | bhīmás túvishmāñ carshaṇíbhya ātapáḥ ṣíṣīte vájram téjase ná váṅsagaḥ || 1 || só arṇavó ná nadyáḥ samudríyaḥ práti gribhṇāti víṣritā várīmabhiḥ | índraḥ sómasya pītáye vrishāyate sanát sá yudhmá ójasā panasyate || 2 || tvám tám indra párvatam ná bhójase mahó nṛimṇásya dhármaṇām irajyasi | prá vīryèṇa devátāti cekite víṣvasmā ugráḥ kármaṇe puróhitaḥ || 3 || sá íd váne namasyúbhir vacasyate cā́ru jáneshu prabruvāṇá indriyám | vríshā chándur bhavati haryató vríshā kshémeṇa dhénām maghávā yád ínvati || 4 || sá ín mahā́ni samithā́ni majmánā kriṇóti yudhmá ójasā jánebhyaḥ | ádhā caná ṣrád dadhati tvíshīmata índrāya vájram nighánighnate vadhám || 5 ||

sá hí ṣravasyúḥ sádanāni kritrímā kshmayā́ vridhāná ójasā vināṣáyan | jyótīṅshi kriṇvánn avrikā́ṇi yájyavé 'va sukrátuḥ sártavā́ apáḥ srijat || 6 ||

55

Within our own body exists the interspace (the region of the vital breath and mind) and also the earth (the exposed physical body). The extense of the soul is vaster than the interspace, and this earth is insignificant in dimension when compared with that of the range of influence of the soul. The soul is formidable and most mighty, and thus it has been the afflicter of the enemies of those who adore it. This self destroys evils with its sharpness and penetrates into the depths of the vitals. 1

The soul, with its comprehensive faculties, rescues thoughts just as ocean receives the rivers. It eagerly hastens to taste the essence of the spiritual bliss. It is a warrior and is to be praised for its prowess. 2

O soul, you strike the powers of darkness not for your own enjoyment; you dominate even those who are superior to you in possessions. Your divinity surpasses all others in strength. The soul with its well-deserved pride is superior to the sense-organs on account of its inherent strength and accomplishments. 3

The splendid inner self is, verily, glorified by virtuous and spiritual sages living in the forests. When it cherishes in listening to its glorious deeds, it encourages those who desire to adore it, and grants protection to them who recite its praise. 4

The soul, the warrior, engages itself in many conflicts for the good of mankind, with overwhelming prowess; men have firm faith in the soul's splendid strength. 5

He is ambitious to attain fame, therefore, he wipes off the evil forces that obstruct his self-expression. He resides in those luminous regions which are above physical reach. He can demolish the walls which obstruct spiritual flows. 6

दानाय मनः सोमपावन्नस्तु तेऽर्वाञ्चा हरी वन्दनश्रुदा कृधि ।
यमिष्ठासः सारथयो य इन्द्र ते न त्वा केता आ दभ्नुवन्ति भूर्णयः ॥७॥
अप्रक्षितं वसु बिभर्षि हस्तयोरषाळ्हं सहस्तन्वि श्रुतो दधे ।
आवृतासोऽवतासो न कर्तृभिस्तनूषु ते क्रतव इन्द्र भूरयः ॥८॥

dānáya mánaḥ somapā-
vann astu te 'rváñcā hárī vandanaṣrud á kṛidhi | yámishṭhā-
saḥ sáratbayo yá indra te ná tvā kétā á dabhnuvanti bhúr-
ṇayaḥ || 7 || ápraksbitaṃ vásu bibharshi hástayor áshāḷhaṃ
sáhas tanvì ṣrutó dadhe | ávṛitāso 'vatáso ná kartṛíbhis
tanúshu te krátava indra bhúrayaḥ || 8 ||

(५६) षट्पञ्चाशं सूक्तम्

(१–६) षड्वृचस्यास्य सूक्तस्याङ्गिरसः सव्य ऋषिः । इन्द्रो देवता । जगती छन्दः ॥

॥२१॥ एष प्र पूर्वीरव तस्य चम्रिषोऽत्यो न योषामुदयंस्त भुर्वणिः ।
दक्षं महे पाययते हिरण्ययं रथमावृत्या हरियोगमृभ्वसम् ॥१॥
तं गूर्तयो नेमन्निषः परीणसः समुद्रं न संचरणे सनिष्यवः ।
पतिं दक्षस्य विदथस्य नू सहो गिरिं न वेना अधि रोह तेजसा ॥२॥
स तुर्वणिर्महाँ अरेणु पौंस्ये गिरेर्भृष्टिर्न भ्राजते तुजा शवः ।
येन शुष्णं मायिनमायसो मदे दुध्र आभूषु रामयन्नि दामनि ॥३॥

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Eshá prá pūrvír áva tásya camríshó 'tyo ná yóshām úd ayaństa bhurváṇiḥ | dáksham mahé pāyayate hiraṇyáyaṃ rátham āvṛítyā háriyogam ṛíbhvasam || 1 || tám gūrtáyo nemannísbaḥ párīṇasaḥ samudráṃ ná saṃcáraṇe sanishyávaḥ | pátiṃ dákshasya vidáthasya nú sáho giríṃ ná vená ádhi roha tejasā || 2 || sá turváṇir mahāń areṇú paúńsye girér bhṛishṭír ná bhrājate tujá ṣávaḥ | yéna ṣúshṇam māyínam āyasó máde dudhrá ābhúshu rāmáyan ní dámani || 3 ||

May you O soul, drinker of the essence of spiritual joy, fulfil our pious aspirations. May you speedily be with us in our noble performances; under your blessings may the charioteer, the mind, be able to control the horses, our senses, so that the demoniac powers of darkness may not prevail upon our virtues. 7

You bear irresistible strength in your body and have an inexhaustible treasure of wisdom. O illustrious soul, your treasures are always vested in you, as wells are surrounded by those who come to seek water. 8

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When the sense organs, as performers of the sacrifice, hold the oblations of sense enjoyments with them, as if in the ladles, the self (or the soul) rushes eagerly towards them as a horse towards a mare. Thereupon, the self stays in the golden chariot of his body, yoked with the horses, the organs, and shares with them in the enjoyment. 1

His (i. e. of the lower self) admirers, the sense-organs, bearing the sense-enjoyments, are thronging round him like rivers round the ocean. (O sense-organs), rise up at once with a hymn of praise to the self, the protector of the solemn sacrifice, just as women climb a mountain (for picking up flowers) 2

He, the self, is mighty and quick in action; he is protected by the resolute will. His glory shines in conflict like the peak of a mountain with invincible power. He, exhilarated by spiritual joy, arrests and imprisons, and has wily petty-mindedness bound in ropes. 3

दे॒वी यदि॒ तवि॑षी॒ त्वावृ॑धो॒तय॒ इन्द्रं॒ सिष॑क्त्यु॒षसं॒ न सूर्यः॑ ।
यो धृ॒ष्णुना॒ शव॑सा॒ बाध॑ते॒ तम॒ इय॑र्ति रे॒णुं बृ॒हद॑र्हरि॒ष्वणिः॑ ॥४॥
वि यत्ति॒रो ध॒रुण॒मच्यु॑तं॒ रजोऽति॑ष्ठिपो दि॒व आता॑सु ब॒र्हणा॑ ।
स्व॑र्मीळ्हे॒ यन्मद॑ इन्द्र॒ हर्ष्याह॑न्वृ॒त्रं निर॒पामौ॑ब्जो अर्ण॒वम् ॥५॥
त्वं दि॒वो ध॒रुणं॑ धिष॒ ओज॑सा पृथि॒व्या इ॑न्द्र॒ सद॑नेषु॒ माहि॑नः ।
त्वं सु॒तस्य॒ मदे॑ अरिणा अ॒पो वि वृ॒त्रस्य॑ स॒मया॑ पा॒ष्याऽरुजः ॥६॥

devī́ yádi távishī tvā́vṛidhotáya índraṃ síshakty ushásaṃ ná sū́ryaḥ | yó dhṛishṇúnā ṣávasā bā́dhate táma íyarti reṇúm bṛihád arharishváṇiḥ || 4 || ví yát tiró dharúṇam ácyutaṃ rájó 'tishṭhipo divá ā́tāsu barháṇā | svàrmīḷhe yán máda indra hárshyā́han vṛitrám nír apā́m aubjo arṇavám || 5 || tváṃ divó dharúṇaṃ dhisha ójasā pṛithivyā́ indra sádaneshu mā́hinaḥ | tváṃ sutásya máde ariṇā apó vī vṛitrásya samáyā pāshyā̀rujaḥ || 6 ||

(५७) सप्तपञ्चाशं सूक्तम्

(१–६) षड्‌चस्यास्य सूक्तस्याङ्गिरसः सव्य ऋषिः । इन्द्रो देवता । जगती छन्दः ॥

॥२२॥ प्र मंहि॑ष्ठाय बृह॒ते बृ॒हद्र॑ये स॒त्यशु॑ष्माय त॒वसे॑ म॒तिं भ॑रे ।
अ॒पामि॑व प्र॒वणे॒ यस्य॑ दु॒र्धरं॒ राधो॑ वि॒श्वायु॒ शव॑से॒ अपा॑वृतम् ॥१॥
अध॑ ते॒ विश्व॒मनु॑ हासदि॒ष्टय॒ आपो॑ नि॒म्नेव॒ सव॑ना ह॒विष्म॑तः ।
यत्पर्व॑ते॒ न स॒मशी॑त हर्य॒त इन्द्र॑स्य॒ वज्रः॒ श्नथि॑ता हिर॒ण्ययः॑ ॥२॥

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Prá máṅhishṭhāya bṛihaté bṛihádraye satyáṣushmāya taváse matím bhare | apā́m iva pravaṇé yásya durdháraṃ rā́dho viṣvā́yu ṣávase ápāvṛitam || 1 || ádha te víṣvam ánu hasad ishṭáya ā́po nimnéva sávanā havíshmataḥ | yát párvate ná samáṣīta haryatá índrasya vájraḥ ṣnáthitā hiraṇyáyaḥ || 2 ||

When the power of the soul (the lower self) is augmented by the noble work and the discipline of the sense-organs, he, with his divine light and resolute vigour, inflicts a severe blow on the evil forces as the sun on the dawn, causing much excitement and emotional disturbance in the human mind. 4

When, O soul, the destroyer of evil forces, you set open the gate of divine thoughts and distribute life-sustaining radiance to the different faculties of the mind and the body, then, exalted by assimilating spiritual exhilaration, you completely destroy the evils and make way for the endless divine thoughts to flow. 5

O mighty soul, you spread spiritual radiance on all the vital centres of the human system. Exhilarated by the spiritual joy, with your invincible strength you set open the dark powers of ignorance and, with solid determination, destroy evils once for all. 6

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I glorify the most generous, the truly powerful and excellent self, whose irresistible impetuosity is like the rush of water down a precipice, and by whom widely diffused spiritual wealth is laid open to sustain our great deeds. 1

O soul, as if resting on a hill, you destroy the evil forces with your knowledge that shines sharp and is penetrating; all acclaim you as a protector and rush to offer homage to you and sing forth (to you) the devotional prayers. The flow of spiritual joy is as spontaneous as of water into a depth. 2

अस्मै भीमाय नमसा समध्वर उषो न शुभ्र आ भरा पनीयसे ।
यस्य धाम श्रवसे नामेन्द्रियं ज्योतिरकारि हरितो नायसे ॥३॥
इमे त इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो ।
नहि त्वदन्यो गिर्वणो गिरः सघत्क्षोणीरिव प्रति नो हर्य तद्वचः ॥४॥
भूरि त इन्द्र वीर्यं१ तव स्मस्यस्य स्तोतुर्मघवन्काममा पृण ।
अनु ते द्यौर्बृहती वीर्यं मम इयं च ते पृथिवी नेम ओजसे ॥५॥
त्वं तमिन्द्र पर्वतं महामुरुं वज्रेण वज्रिन्पर्वशश्चकर्तिथ ।
अवासृजो निवृताः सर्तवा अपः सत्रा विश्वं दधिषे केवलं सहः ॥६॥

asmaí bhímáya námasa sám adhvaré úsho ná subhra á bhara pániyase | yásya dháma srávase námendriyám jyótir ákari harito náyase || 3 || imé ta indra té vayám purushṭuta yé tvárábhya cáramasi prabhuvaso | nahí tvád anyó girvaṇo gíraḥ sághat kshoṇír iva práti no harya tád vácaḥ || 4 || bhúri ta indra viryàṃ táva smasy asyá stotúr maghavan kámam á priṇa | ánu te dyaúr brihatí víryám mama iyáṃ ca te prithiví nema ójase || 5 || tvám tám indra párvatam mahám urúṃ vájreṇa vajrin parvaśáś cakartitha | ávasrijo nívṛitaḥ sártavá apáḥ satrá víśvaṃ dadhishe kévalaṃ sáhaḥ || 6 ||

[अथैकादशोऽनुवाकः ॥] (५८) अष्टपञ्चाशं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य गौतमो नोधा ऋषिः । अग्निर्देवता । (१–५) प्रथमादिपञ्चर्चां जगती, (६–९) षष्ठ्यादिचतसृणाञ्च त्रिष्टुप् छन्दसी ॥

॥२३॥ नू चित्सहोजा अमृतो नि तुन्दते होता यद्दूतो अभवद्विवस्वतः ।
वि साधिष्ठेभिः पथिभी रजो मम आ देवताता हविषा विवासति ॥१॥

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Nú cit sahojá amríto ní tundate hóta yád dūtó ábhavad vivásvataḥ | ví sádhishṭhebhiḥ pathíbhi rájo mama á devátata havísha vivasati || 1 ||

The dawn, the embodiment of divine light, offers homage to the formidable and victorious self whose life-sustaining, celebrated and characteristic radiance has impelled him on all sides to seek wisdom, as the speedy rays spread in all directions. 3

Much praised and most opulent soul, we, the sense-organs belong to you; we glorify you alone. Accept our offerings. None other than you is entitled to receive our devotion. May you love and cherish our prayers as the mother-earth cherishes its creatures. 4

Great is your strength, O soul; we are yours, and as such may you fulfil the aspirations of your worshippers. The vast heaven bows to your mighty vigour. This earth bows down to your magnanimity. 5

O soul, with your adamant determination, you have shattered the cloud of ignorance into fragments and have sent down the waters that were confined in it to flow. Verily, you alone possess all powers. 6

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The inner-spiritual fire is verily the strength generated; it is also immortal, and it issues forth quickly; it is the messenger of the self-effulgent Lord. By suitable paths, it proceeds and illuminates our interior, and thus it participates in the spiritual sacrifice with oblations. 1

आ स्वमद्म युवमानो अजरस्तृष्व्यविष्यन्नतसेषु तिष्ठति ।
अत्यो न पृष्ठं प्रुषितस्य रोचते दिवो न सानु स्तनयन्नचिक्रदत् ॥२॥
क्राणा रुद्रेभिर्वसुभिः पुरोहितो होता निषत्तो रयिषाळमर्त्यः ।
रथो न विक्ष्वृञ्जसान आयुषु व्यानुषग्वार्या देव ऋण्वति ॥३॥
वि वातजूतो अतसेषु तिष्ठते वृथा जुहूभिः सृण्या तुविष्वणिः ।
तृषु यदग्ने वनिनो वृषायसे कृष्णं त एम रुशदूर्मे अजर ॥४॥
तपुर्जम्भो वन आ वातचोदितो यूथे न साह्वाँ अव वाति वंसगः ।
अभिव्रजन्नक्षितं पाजसा रजः स्थातुश्चरथं भयते पतत्रिणः ॥५॥

á svám ádma yuvámāno ajáras trishv àvishyánn ataséshu tishṭhati | átyo ná prishṭhám prushitásya rocate divó ná sánu stanáyann acikradat || 2 || kraṇá rudrébhir vásubhiḥ puróhito hóta níshatto rayishá́ḷ ámartyaḥ | rátho ná vikshv ṛiñjasaná ayúshu vy ànushág várya devá ṛiṇvati || 3 || ví vátajūto ataséshu tishṭhate vṛitha juhúbhiḥ sṛíṇya tuvishváṇiḥ | tṛishú yád agne vaníno vṛishayáse kṛishṇám ta éma rúṣadūrme ajara || 4 || tápurjambho vána á vátacodito yuthé ná sahváñ áva vāti váṁsagaḥ | abhivrájann ákshitam pájasā rája sthātúṣ caráthaṃ bhayate patatríṇaḥ || 5 ||

॥२४॥ दधुष्ट्वा भृगवो मानुषेष्वा रयिं न चारुं सुहवं जनेभ्यः ।
होतारमग्ने अतिथिं वरेण्यं मित्रं न शेवं दिव्याय जन्मने ॥६॥
होतारं सप्त जुह्वो३ यजिष्ठं यं वाघतो वृणते अध्वरेषु ।
अग्निं विश्वेषामरतिं वसूनां सपर्यामि प्रयसा यामि रत्नम् ॥७॥

dadhúsh ṭvā bhṛígavo mánusheshv á rayíṃ ná cárum suhávaṃ jánebhyaḥ | hótāram agne átithiṃ váreṇyam mitráṃ ná ṣévaṃ divyáya jánmane || 6 || hótāraṃ saptá juhvò yájishṭhaṃ yáṃ vāgháto vṛiṇáte adhvaréshu | agníṃ víṣveshām aratíṃ vásūnāṃ saparyámi práyasā yámi rátnam || 7 ||

(Like the inner fire) is the undecaying physical fire, which combines its food with its flames, and quickly devours the wood, and ascends upon with a blazing flame; it spreads out like a steed all round and rises to the upper region with a noise, similar to the noise of clouds at great heights. 2

The immortal and resplendent God, the bearer of oblations is honoured by cosmic vital and wealthgiving forces, and presides over all sacred work and distribution of riches. Praised by His worshippers and admired among mankind, He accepts devotions which are successively offered. 3

He is like a blazing fire which, excited by the wind, roaring loudly penetrates easily with His flames among the wood. When this fiercely blazing fire rushes in the forest, His path is blackened by smoke. 4

He is like a forest fire, flame-weaponed and breeze-excited, destroying all the moisture (of the trees) with its heat. With voluminous flames, He rushes triumphant in full vigour against all undesirable elements, whether movable or stationary, and all are afraid of Him when He flies along. 5

O adorable God, it is for you that men perform sacrifices; you are the invoker (of Nature's forces); you alone are the supreme guest at sacrifices; and you are valued as an affectionate friend. The inspired men of wisdom have always cherished you as a precious treasure for the sake of divine birth. 6

I worship with oblations that adorable Lord whom the seven invoking priests (five sense-organs, mind and intellect) invite as the invoker at the sacrifice. The adorable God is most worthy of worship and He is the donor of all riches; I solicit His wealth. 7.

अच्छिद्रा सूनो सहसो नो अद्य स्तोतृभ्यो मित्रमहः शर्म यच्छ ।
अग्ने गृणन्तमंहस उरुष्योर्जो नपात्पूर्भिरायसीभिः ॥८॥
भवा वरूथं गृणते विभावो भवा मघवन्मघवद्भ्यः शर्म ।
उरुष्याग्ने अंहसो गृणन्तं प्रातर्मक्षू धियावसुर्जगम्यात् ॥९॥

áchidrā sūno sahaso no adyá stotṛ́bhyo mitramahaḥ ṣárma yacha | ágne gṛiṇántam áṅhasa urushyórjo napāt pūrbhír áyasībhiḥ || 8 || bhávā várūtham gṛiṇaté vibhāvo bhávā maghavan maghávadbhyaḥ ṣárma | urushyágne áṅhaso gṛiṇántam prātáṛ makshú dhiyávasur jagamyāt || 9 ||

(५९) एकोनषष्टितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य गौतमो नोधा ऋषिः । अग्निर्वैश्वानरो देवता । त्रिष्टुप् छन्दः ॥

॥२५॥ वया इदग्ने अग्नयस्ते अन्ये त्वे विश्वे अमृता मादयन्ते ।
वैश्वानर नाभिरसि क्षितीनां स्थूणेव जनाँ उपमिद्ययन्थ ॥१॥
मूर्धा दिवो नाभिरग्निः पृथिव्या अथाभवदरती रोदस्योः ।
तं त्वा देवासोऽजनयन्त देवं वैश्वानर ज्योतिरिदार्याय ॥२॥
आ सूर्ये न रश्मयो ध्रुवासो वैश्वानरे दधिरेऽग्ना वसूनि ।
या पर्वतेष्वोषधीष्वप्सु या मानुषेष्वसि तस्य राजा ॥३॥

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Vayá íd agne agnáyas te anyé tvé víṣve amṛítā mādayante | vaíṣvānara nábhir asi kshitīnáṃ sthúṇeva jánāñ upamíd yayantha || 1 || mūrdhá divó nábhir agníḥ pṛithivyá áthābhavad aratí ródasyoḥ | táṃ tvā deváso 'janayanta deváṃ vaíṣvānara jyótir íd áryāya || 2 || á súrye ná raṣmáyo dhruváso vaiṣvānaré dadhire 'gná vásūni | yá párvateshv óshadhīshv apsú yá mánusheshv ási tásya rájā || 3 ||

O source of all vitality, ever adorable God, may you grant flawless happiness to your devotees worshipping you uninterruptedly. May you accept their prayers and preserve them from sin and evil deeds with your mighty iron strength. 8

O resplendent God, may you protect and preserve your devotees from misfortunes. O source of all wisdom, may you grant unhampered bliss to your wise devotees. Please come to their rescue at the rise and shower your blessings on them. 9

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O adorable God, all other luminous divine powers derive light from you. O leader of universe, all others derive bliss from you alone. You, the ordainer of all, are the navel of living creatures, holding everyone like deep-rooted stem. 1

The supreme God is the head of heaven and the navel of the earth and thus the master of earth and heaven both. All cosmic forces manifest His power. O the ordainer of all, you inspire divine light in the heart of God-loving persons. 2

Like the rays permanently deposited in the sun, O Lord of universe, all the treasures are centered in you. You are the sovereign of the treasures present in the region of the hills, in herbs, in the waters or amongst men. 3

बृहती इ॑व सूनवे॒ रोद॑सी॒ गिरो॒ होता॑ मनु॒ष्यो॒३ न दक्षः॑ ।
स्व॑र्वते स॒त्यशु॑ष्माय पू॒र्वीर्वै॑श्वान॒राय॒ नृत॑माय य॒ह्वीः ॥४॥
दि॒वश्चि॑त्ते बृह॒तो जा॑तवेदो॒ वैश्वा॑नर॒ प्र रि॑रिचे महि॒त्वम् ।
राजा॑ कृष्टी॒नाम॑सि॒ मानु॑षीणां यु॒धा दे॒वेभ्यो॒ वरि॑वश्चकर्थ ॥५॥
प्र नू म॑हि॒त्वं वृ॑ष॒भस्य॑ वोचं॒ यं पू॒रवो॑ वृत्र॒हणं॒ सच॑न्ते ।
वै॒श्वा॒न॒रो दस्यु॑म॒ग्निर्ज॑घ॒न्वाँ अधू॑नो॒त्काष्ठा॒ अव॒ शम्ब॑रं भेत् ॥६॥
वै॒श्वा॒न॒रो म॑हि॒म्ना वि॒श्वकृ॑ष्टिर्भ॒रद्वा॑जेषु यज॒तो वि॒भावा॑ ।
शा॒त॒व॒नेये श॒तिनी॑भिर॒ग्निः पु॑रुणी॒थे ज॑रते सू॒नृता॑वान् ॥७॥

bṛihatí iva sūnáve ródasī gíro hótā manushyò ná dákshaḥ | svàrvate satyáṣushmāya pūrvír vaiṣvānarā́ya nṛítamāya yahvī́ḥ || 4 || diváṣ cit te bṛiható jātavedo vaíṣvānara prá ririce mahitvám | rā́jā kṛishṭīnā́m asi mā́nushīṇām yudhā́ devébhyo várivaṣ cakartha || 5 || prá nū́ mahitvám vṛishabhásya vocam yám pūrávo vṛitrahánam sácante | vaiṣvānaró dásyum agnír jaghanvā́n ádhūnot kā́shṭhā áva ṣámbaram bhet || 6 || vaiṣvānaró mahimnā́ viṣvákṛishṭir bharádvājeshu yajató vibhā́vā | ṣātavaneyé ṣatínībhir agníḥ purunīthé jarate sūnṛítāvān || 7 ||

(६०) षष्टितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य गौतमो नोधा ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२६॥ वह्निं॑ य॒शसं॑ वि॒दथ॑स्य के॒तुं सु॑प्रा॒व्यं॑ दू॒तं स॒द्योअ॑र्थम् ।
द्वि॒जन्मा॑नं र॒यिमि॑व प्रश॒स्तं रा॒तिं भ॑र॒द्भृग॑वे मा॒तरि॑श्वा ॥१॥

60

Váhniṃ yaṣásaṃ vidáthasya ketúṃ suprāvyàṃ dūtáṃ sadyóartham | dvijánmānaṃ rayím iva praṣastáṃ rātím bharad bhṛígave mātaríṣvā || 1 ||

Heaven and earth have expanded as if for their son. The earnest devotee sings the varied sacred hymns repeatedly to you, our Lord of universe, all-blissful, eternally strong, ever-true, and the best guide. 4

O universal benevolent God, you exceed the vast universe in dimension; you are the sovereign master of all the cultured. You protect your pious devotees during encounters, and shower blessings on enlightened worshippers and make them recover their lost riches. 5

I extol the greatness of that powerful God whom all worship for the showering of rains and for breaking the clouds. The adorable Lord, the ordainer, releases water from the clouds and sends it down. 6

By his magnanimity, the universally benevolent God, is all-embracing and thus an integrated whole; He is to be worshipped as the diffuser of manifold light in offerings of nutritious viands. The adorable God speaks high of the offerer of a hundred sacrifices and the performer of selfless noble acts. 7

o0

May the adorable God, the illuminator of sacred performances, the embodiment of knowledge, the swiftmoving messenger of the divine forces, carrying the radiance of the two regions and associated with cosmic vital breath, be friendly to the wise men. 1

अ॒स्य शासु॑रु॒भया॑सः सचन्ते ह॒विष्म॑न्त उ॒शिजो॒ ये च॒ मर्ताः॑ ।
दि॒वश्चि॒त्पूर्वो॒ न्य॑सादि॒ होता॒पृच्छ्यो॑ वि॒श्पति॑र्वि॒क्षु वे॒धाः ॥२॥
तं नव्य॑सी हृ॒द आ जाय॑मानम॒स्मत्सु॑की॒र्तिर्मधु॑जिह्वमश्याः ।
यमृ॒त्विजो॑ वृ॒जने॒ मानु॑षासः॒ प्रय॑स्वन्त आ॒यवो॒ जीज॑नन्त ॥३॥
उ॒शिक्पा॑व॒को वसु॒र्मानु॑षेषु॒ वरे॑ण्यो॒ होता॑धायि वि॒क्षु ।
दमू॑ना गृ॒हप॑ति॒र्दम॒ आँ अ॒ग्निर्भु॑वद्रयि॒पती॑ रयी॒णाम् ॥४॥
तं त्वा॑ व॒यं पति॑मग्ने रयी॒णां प्र शं॑सामो म॒तिभि॒र्गोत॑मासः ।
आ॒शुं न वा॑ज॒म्भरं॑ म॒र्जय॑न्तः प्रा॒तर्म॒क्षू धि॒याव॑सुर्जगम्यात् ॥५॥

asyá ṣásur ubháyāsaḥ sacante havíshmanta uṣíjo yé ca mártāḥ | diváṣ cit pū́rvo ny àsādi hótāpṛíchyo viṣpátir vikshú vedhā́ḥ || 2 || táṃ návyasī hṛidá ā́ jā́yamānam asmát sukīrtír mádhujihvam aṣyāḥ | yám ṛitvíjo vṛijáne mā́nushāsaḥ práyasvanta āyávo jī́jananta || 3 || uṣík pāvakó vásur mā́nusheshu váreṇyo hótādhāyi vikshú | dámūnā gṛihápatir dáma ā́ñ agnír bhuvad rayipátī rayīṇā́m || 4 || táṃ tvā vayám pátim agne rayīṇā́m prá ṣaṅsāmo matíbhir gótamāsaḥ | āṣúṃ ná vājambharám marjáyantaḥ prātár makshū́ dhiyā́vasur jagamyāt || 5 ||

(६१) एकषष्टितमं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्य गौतमो नोधा ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२७॥ अ॒स्मा इदु॒ प्र त॒वसे॑ तु॒राय॒ प्रयो॒ न ह॑र्मि॒ स्तोमं॒ माहि॑नाय ।
ऋची॑षमा॒याध्रि॑गव॒ ओह॒मिन्द्रा॑य॒ ब्रह्मा॑णि रा॒तत॑मा ॥१॥

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Asmá íd u prá taváse turā́ya práyo ná harmi stómam mā́hināya | ṛícīshamāyā́dhrigava óham índrāya bráhmāṇi rātátamā || 1 ||

Men, who are dedicated and love progress, both live under the guidance of God. The venerable, the distributor of desired benefits, and crowned king of creation, is always present in the hearts of devotees before the coming of dawn. 2

May our ever-fresh, reverential homage, offered with sincere love and respect, reach the adorable God, who is sweet-tongued and seated as a torch in our hearts. At the time of distress, the all-wise, experienced, wealthy and enlightened men invoke Him only. 3

He, the lovable, purifying Lord of wealth and wisdom, the giver of divine light, is enshrined in the innermost recess of man's heart. May He, the invincible, the protector, enrich the hearts of all men with His divine wealth. 4

We, the most intellectual, glorify you with excellent hymns, O adorable God, the lord of wisdom and wealth. May you grant us strength and bless our noble deeds and sublime thoughts. May you hasten to be with us every morning. 5

61

To the resplendent God alone I offer my homage with reverence to him who is the mightiest of the mighty, swift, praise-meriting, invincible, virtuous and inspiring. May our devotional songs, praising His bounties, be cherished with the eagerness as that for food. 1

अस्मा इदु प्रयंइव प्र यंसि भरांम्याङ्गूषं बाधे सुवृक्ति ।
इन्द्राय हृदा मनसा मनीषा प्रत्नाय पत्ये धियो मर्जयन्त ॥२॥
अस्मा इदु त्यमुपमं स्वर्षां भराम्याङ्गूषमास्येन ।
मंहिष्ठमच्छोक्तिभिर्मतीनां सुवृक्तिभिः सूरिं वावृधध्यै ॥३॥
अस्मा इदु स्तोमं सं हिनोमि रथं न तष्टेव तत्सिनाय ।
गिरश्च गिर्वाहसे सुवृक्तीन्द्राय विश्वमिन्वं मेधिराय ॥४॥
अस्मा इदु सप्तिमिव श्रवस्येन्द्रायार्कं जुह्वा३ समञ्जे ।
वीरं दानौकसं वन्दध्यै पुरां गूर्तश्रवसं दर्माणम् ॥५॥

asmá íd u práya iva prá yaṅsi bhárāmy āṅgūshám bádhe suvṛiktí | índrāya hṛidá mánasā manīshá pratnáya pátye dhíyo marjayanta || 2 || asmá íd u tyám upamáṃ svarshám bhárāmy āṅgūshám āsyèna | máṅhishṭham ácho-ktibhir matīnáṃ suvṛiktíbhiḥ sūríṃ vāvṛidhádhyai || 3 || asmá íd u stómaṃ sáṃ hinomi rátham ná táshṭeva tátsināya | gíraṣ ca gírvāhase suvṛiktíndrāya viṣvaminvám médhirāya || 4 || asmá íd u sáptim iva ṣravasyéndrāyārkáṃ juhvà sám añje | vīráṃ dānaúkasaṃ vandádhyai puráṃ gūrtáṣravasaṃ darmáṇam || 5 ||

॥९८॥ अस्मा इदु त्वष्टा तक्षद्वज्रं स्वपस्तमं स्वर्यं१ रणाय ।
वृत्रस्य चिद्विदद्येन मर्म तुजन्नीशानस्तुजता कियेधाः ॥६॥
अस्येदु मातुः सवनेषु सद्यो महः पितुं पपिवाञ्चार्वन्ना ।
मुषायद्विष्णुः पचतं सहीयान्विध्यद्वराहं तिरो अद्रिमस्ता ॥७॥

asmá íd u tváshṭā takshad vájraṃ svápastamaṃ svaryàṃ ráṇāya | vṛitrásya cid vidád yéna márma tujánn íṣānas tujatá kiyedháḥ || 6 || asyéd u mātúḥ sávaneshu sadyó maháḥ pitúm papiváñ cárv ánnā | mushāyád víshṇuḥ pacatáṃ sáhīyān vídhyad varāháṃ tiró ádrim ástā || 7 ||

To Him alone I offer homage, acceptable as food, and I sing His glory in proper words for the sake of success in discomfiting (my adversaries). The singers chant hymns to the glory of the resplendent God, the eternal Lord, with their heart, mind and spirit. 2

I myself with my own loud tune, and with pure and forceful words, offer homage to exalt Him who is unique in His magnitude and unparralleled in His greatness and wisdom. 3

To obtain wealth and wisdom, I compose prayerful verses, as a carpenter constructs a car. May we offer praises to Him who gladly listens to them, and my emotional songs to the wise resplendent God. 4

I combine melody with my words of praise as a man yokes horse to a vehicle, in order to celebrate valour, munificence, and food-giving generosity of the resplendent God, who easily destroys the strongholds of the unfaithful. 5

For Him verily, Nature's architects sharpen their sure-aimed, effective, well-trained weapons of thunder, with which the mighty victor finally strikes the clouds of all evils and destroys them. 6

The resplendent Lord rapidly consumes all the oblations offered to him three times daily at the sacred worship. He pervades the entire universe and is the vanquisher of foes, and inflicts on them His punitive justice. He further restores wealth from the infidels and pierces the clouds of evils in His encounters. 7

अस्मा इदु ग्नाश्चिद्देवपत्नीरिन्द्रायार्कमहिहत्य ऊवुः ।
परि द्यावापृथिवी जभ्र उर्वी नास्य ते महिमानं परि ष्टः ॥८॥
अस्येदेव प्र रिरिचे महित्वं दिवस्पृथिव्याः पर्यन्तरिक्षात् ।
स्वराळिन्द्रो दम आ विश्वगूर्तः स्वरिरमत्रो ववक्षे रणाय ॥९॥
अस्येदेव शवसा शुषन्तं वि वृश्चद्वज्रेण वृत्रमिन्द्रः ।
गा न व्राणा अवनीरमुञ्चदभि श्रवो दावने सचेताः ॥१०॥

asmá íd u gnā́ṣ cid devápatnīr índrāyārkám ahihátya ūvuḥ | pári dyā́vāpṛithivī́ jabhra urvī́ nā́sya té mahimā́nam pári shṭaḥ ||8|| asyéd evá prá ririce mahitvám̐ divás pṛithivyā́ḥ páry antárikshāt | svarā́ḷ índro dáma ā́ viṣvágūrtaḥ svarír ámatro vavakshe ráṇāya || 9 || asyéd evá ṣávasā ṣushántam ví vṛiṣcad vájreṇa vṛitrám índraḥ | gā́ ná vrāṇā́ avánīr amuñcad abhí ṣrávo dāváne sácetāḥ || 10 ||

॥२९॥ अस्येदु त्वेषसा रन्त सिन्धवः परि यद्वज्रेण सीमयच्छत् ।
ईशानकृद्दाशुषे दशस्यन्तुर्वीतये गाधं तुर्वणिः कः ॥११॥
अस्मा इदु प्र भरा तूतुजानो वृत्राय वज्रमीशानः कियेधाः ।
गोर्न पर्व वि रदा तिरश्चेष्यन्नर्णांस्यपां चरध्यै ॥१२॥
अस्येदु प्र ब्रूहि पूर्व्याणि तुरस्य कर्माणि नव्य उक्थैः ।
युधे यदिष्णान आयुधान्यृघायमाणो निरिणाति शत्रून् ॥१३॥

asyéd u tveshásā ranta síndhavaḥ pári yád vájreṇa sīm áyachat | īṣānakṛíd dāṣúshe daṣasyán turvítaye gādhám̐ turváṇiḥ kaḥ || 11 || asmá íd u prá bharā tū́tujāno vṛitrā́ya vájram íṣānaḥ kiyedhā́ḥ | gór ná párva ví radā tiraṣcéshyann árṇāṅsy apā́m̐ carádhyai || 12 || asyéd u prá brūhi pūrvyā́ṇi turásya kármāṇi návya ukthaíḥ | yudhé yád ishṇāná ā́yudhāny ṛighāyámāṇo niriṇā́ti ṣátrūn || 13 ||

To the resplendent Lord, all the delicate motherly natural powers offer their reverential homage on the destruction of the serpentine darkness. He encompasses the extensive heaven and earth. They two (heaven and earth) do not surpass the resplendent God in vastness. 8

His magnitude verily surpasses that of heaven, earth and space. The resplendent God, manifesting His strength in all regions, is equal to every exploit. He engages Himself in fighting against all formidable foes and calls them to battle with skill. 9

The resplendent God, through His own strength, shatters the forces of evil and releases the stream of wisdom blocked by demoniac forces, like imprisoned cows, and recovers from thieves and cosistent with the wishes of the giver of the oblation grants his food. 10

Through His powers, only sublime thoughts flow in their destined courses, since He sets open the paths by His might, establishing His supremacy and granting recompense to the giver of oblations. He, the swift-moving, provides a safe abode for vigorous sages. 11

The resplendent God, who is ever-vigilant and has unlimited strength, inflicts punitive justice on dark evils and severs their joints, so that energy and thoughts may issue from Him and flow freely in the world. 12

Sing new hymns praising the blessings and achievements of that swift-moving resplendent Lord who inflicts His punitive justice in conflicts and destroys evil forces. 13

अस्येदु भिया गिरयश्च दृळ्हा द्यावा च भूमा जनुषस्तुजेते ।
उपो वेनस्य जोगुवान ओणिं सद्यो भुवद्वीर्याय नोधाः ॥१४॥
अस्मा इदु त्यदनु दाय्येषामेको यद्वव्ने भूरेरीशानः ।
प्रैतशं सूर्ये पस्पृधानं सौवश्व्ये सुष्विमावदिन्द्रः ॥१५॥
एवा ते हारियोजना सुवृक्तीन्द्र ब्रह्माणि गोतमासो अक्रन् ।
ऐषु विश्वपेशसं धियं धाः प्रातर्मक्षू धियावसुर्जगम्यात् ॥१६॥

asyéd u bhiyá giráyaș ca drilhá dyávā ca bhúmā janúshas tujete | úpo venásya jóguvāna oṇím sadyó bhuvad vīryāya nodháḥ || 14 || asmá íd u tyád ánu dāyy eshām éko yád vavné bhúrer íṣānaḥ | praítaṣaṃ sūrye paspṛidhānáṃ saúvaṣvye súshvim āvad índraḥ || 15 || evá te hāriyojanā suvṛiktíndra bráhmāṇi gótamāso akran | aíshu viṣvápeṣasaṃ dhíyaṃ dhāḥ prātár m. dh. j. || 16 ||

(६२) द्विषष्टितमं सूक्तम्

(१–१३) त्रयोदशर्चस्यास्य सूक्तस्य गौतमो नोधा ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ प्र मन्महे शवसानाय शूषमाङ्गूषं गिर्वणसे अङ्गिरस्वत् ।
सुवृक्तिभिः स्तुवत ऋग्मियायार्चामार्कं नरे विश्रुताय ॥१॥
प्र वो महे महि नमो भरध्वमाङ्गूष्यं शवसानाय साम ।
येना नः पूर्वे पितरः पदज्ञा अर्चन्तो अङ्गिरसो गा अविन्दन् ॥२॥

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Prá manmahe ṣavasānáya ṣūshám āñgūshám gírvaṇase añgirasvát | suvṛiktíbhi stuvatá ṛigmiyáyárcāmārkám náre víṣrutāya || 1 || prá vo mahé máhi námo bharadhvam āñgūshyàm ṣavasānáya sáma | yénā naḥ pūrve pitáraḥ padajñá árcanto áñgiraso gá ávindan || 2 ||

Through fear of Him, the firmly-set mountains and the whole heaven and earth tremble. May the dedicated worshippers, praising repeatedly the preserving power of that beloved Lord, be speedly blessed with vigour. 14

To Him, who rules alone over the vast universe, this praise has been offered. The resplendent Lord prefers to receive it from His sincere and true devotees. The Lord comes faster than the sun (light) to defend His worshipper. 15

The descendants of intellectual devotees offer their prayers to please you, O resplendent Lord, the inspirer of spiritual radiance; may you bestow upon them every sort of affluence. May he who has acquired prosperity by pious acts come here quickly at the rising of sun. 16

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Just as our vital elements are devoted to us, so may we meditate on the all-powerful attributes of the resplendent Lord, with our noble actions free from evil and with loving words. May we repeat our prayers to the celebrated leader of all, adored by His worshippers. 1

May you offer adorations to that resplendent God and chant praises to Him who is exceedingly mighty. Through him our forefathers, adept in the science of vital elements and conscious of their high positions, could recover the deluded intellects, whilst worshipping Him. 2

इन्द्रस्याङ्गिरसां चेष्टौ विदत्सरमा तनयाय धासिम् ।
बृहस्पतिर्भिनदद्रिं विदद्गाः समुस्रियाभिर्वावशन्त नरः ॥३॥
स सुष्टुभा स स्तुभा सप्त विप्रैः स्वरेणाद्रिं स्वर्यो३ नवग्वैः ।
सरण्युभिः फलिगमिन्द्र शक्र वलं रवेण दरयो दशग्वैः ॥४॥
गृणानो अङ्गिरोभिर्दस्म वि वरुषसा सूर्येण गोभिरन्धः ।
वि भूम्या अप्रथय इन्द्र सानु दिवो रज उपरमस्तभायः ॥५॥

índrasyā́ṅgirasāṃ ceshṭaú vidát sarámā tánayāya dhāsím | bṛíhaspátir bhinád ádriṃ vidád gā́ḥ sám usríyābhir vāvaṣanta nárah || 3 || sá sushṭúbhā sá stubhā́ saptá vípraiḥ svaréṇādriṃ svaryò náyagvaiḥ | saraṇyúbhiḥ phaligám indra ṣakra valáṃ ráveṇa darayo dáṣagvaiḥ || 4 || gṛiṇānó áṅgirobhir dasma ví var ushásā sū́ryeṇa góbhir ándhaḥ | ví bhū́myā aprathaya indra sā́nu divó rája úparam astabhāyaḥ || 5 ||

॥२॥ तदु प्रयक्षतममस्य कर्म दस्मस्य चारुतममस्ति दंसः ।
उपह्वरे यदुपरा अपिन्वन्मध्वर्णसो नद्य१श्चतस्रः ॥६॥
द्विता वि वव्रे सनजा सनीळे अयास्यः स्तवमानेभिरर्कैः ।
भगो न मेने परमे व्योमन्नधारयद्रोदसी सुदंसाः ॥७॥
सनाद्दिवं परि भूमा विरूपे पुनर्भुवा युवती स्वेभिरेवैः ।
कृष्णेभिरक्तोषा रुशद्भिर्वपुर्भिरा चरतो अन्यान्या ॥८॥

tád u práyakshatamam asya kárma dasmásya cā́rutamam asti dáṅsaḥ | upahvaré yád úparā ápinvan mádhvarṇaso nadyàṣ cátasraḥ || 6 || dvitā́ ví vavre sanájā sánīḷe ayā́sya stávamānebhir arkaíḥ | bhágo ná méne paramé vyòmann ádhārayad ródasī sudáṅsāḥ || 7 || sanā́d dívam pári bhū́mā vírūpe punarbhúvā yuvatī́ svébhir évaiḥ | kṛishṇébhir aktóshā́ rúṣadbhir vápurbhir ā́ carato anyā́nyā || 8 ||

When the soul proceeds on its search, with the vital elements, the internal organ secures nourishment for its children, the external senses; then the soul slays the evil desires, which were the devourers of the intellects, and rescues them. And, thereon, the sense-organs and the intellect, proclaim their joy aloud. 3

O powerful soul, desirous of protection, you, who are to be gratified with a laudatory and well-accented hymn by the seven vital elements of the two orders—one whose course lies in nine, and the other whose course lies in ten directions—have terrified by your efforts the divisible fructifying clouds of evil desires. 4

Destroyer of evils, praised by vital elements, you have scattered the darkness with the dawn and with the rays of the sun. You have smoothened the unevenness of the earth and have strengthened the foundations of the uppermost celestial region. 5

The deeds of that gracious soul are most admirable; its achievements are most glorious, in that it has replenished the four streams of sweet thoughts which flow full with waves over the surface of the earth. 6

He, the Self, is easily propitiated, not by violence, but by those who praise Him with sacred hymns. He parted the twofold, the eternal, and united (the celestial and terrestrial); and the Self cherishes both of them like the sun in august and the most excellent sky. 7

This pair of damsels, night and dawn, freshly born and ever-youthful, have traversed in their revolutions alternately from very ancient time, round heaven and earth, night with her dark limbs and dawn with limbs of splendour. 8

सनेमि सख्यं स्वपस्यमानः सूनुर्दाधार शवसा सुदंसाः ।
आमासु चिद्दधिषे पक्वमन्तः पयः कृष्णासु रुशद्रोहिणीषु ॥९॥
सनात्सनीळा अवनीरवाता व्रता रक्षन्ते अमृताः सहोभिः ।
पुरू सहस्रा जनयो न पत्नीर्दुवस्यन्ति स्वसारो अह्रयाणम् ॥१०॥

sánemi sakhyáṃ svapasyámānaḥ sūnúr dādhāra ṣávasā sudáṅsāḥ | āmásu cid dadhishe pakvám antáḥ páyaḥ kṛishṇásu rúṣad róhiṇīshu || 9 || sanát sánīlā avánīr avātá vratá rakshante amṛítāḥ sáhobhiḥ | purú sahásrā jánayo ná pátnīr duvasyánti svásāro áhrayāṇam || 10 ||

॥२॥ सनायुवो नमसा नव्यो अर्कैर्वसूयवो मतयो दस्म दद्रुः ।
पतिं न पत्नीरुशतीरुशन्तं स्पृशन्ति त्वा शवसावन्मनीषाः ॥११॥
सनादेव तव रायो गभस्तौ न क्षीयन्ते नोप दस्यन्ति दस्म ।
द्युमाँ असि क्रतुमाँ इन्द्र धीरः शिक्षा शचीवस्तव नः शचीभिः ॥१२॥
सनायते गोतम इन्द्र नव्यमतक्षद्ब्रह्म हरियोजनाय ।
सुनीथाय नः शवसान नोधाः प्रातर्मक्षू धियावसुर्जगम्यात् ॥१३॥

sanāyúvo námasā návyo arkaír vasūyávo matáyo dasma dadruḥ | pátiṃ ná pátnīr uṣatír uṣántaṃ spṛiṣánti tvā ṣavasāvan manīsháḥ || 11 || sanád evá táva ráyo gábhastau ná kshíyante nópa dasyanti dasma | dyumáñ asi krátumāñ indra dhíraḥ ṣíkshā ṣacīvas táva naḥ ṣácībhiḥ || 12 || sanāyaté gótama indra návyam átakshad bráhma hariyójanāya | sunītháya naḥ ṣavasāna nodháḥ prātár m. dh. j. || 13 ||

This source of strength, skilled in operation, diligent in pious acts, retains His eternal friendship; you, the Self, provide to the raw intellects, black or red, the mature and glossy milk or the essence. 9

From remote times, the contiguous, unshifting and unwearied fingers have been displaying their devotions in thousands of ways of their movements of ecstasy, and the protecting sisters, like the wives, worship Him without hesitation and reservation. 10

O charming Self, who is to be adored with sacred hymns, all pious persons, desirous of holy rites and anxious for riches, and those who are wise, repair to you with veneration. O powerful Self, their minds adhere to you, as affectionate wives to their husbands. 11

O splendid Lord, the spiritual riches which you have long possessed have neither diminished nor been wasted; you, O Self, are illustrious, resolute and full of wisdom. Strengthen us with might, O supreme Lord of strength. 12

The resplendent Lord, the sustainer of ever-new (creature), and the possessor of excellent wisdom, has revealed to us this hymn. He has harnessed this sun (as if to a car), and is a sure guide to us all. May we pray this morning to our Lord, as to be present with us to inspire us for material and spiritual wealth. 13

(६३) त्रिषष्टितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गौतमो नोधा ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥४॥ त्वं महाँ इन्द्र यो ह शुष्मैर्द्यावा जज्ञानः पृथिवी अमे धाः ।
यद्ध ते विश्वा गिरयश्चिदभ्वा भिया दृळ्हासः किरणा नैजन् ॥१॥
आ यद्धरी इन्द्र विव्रता वेरा ते वज्रं जरिता बाह्वोर्धात् ।
येनाविहर्यतक्रतो अमित्रान्पुर इष्णासि पुरुहूत पूर्वीः ॥२॥
त्वं सत्य इन्द्र धृष्णुरेतान्त्वमृभुक्षा नर्यस्त्वं षाट् ।
त्वं शुष्णं वृजने पृक्ष आणौ यूने कुत्साय द्युमते सचाहन् ॥३॥

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Tvám mahā́ñ indra yó ha śúshmair dyā́vā jajñānáḥ prịthivī́ áme dhāḥ | yád dha te víśvā giráyaś cid ábhvā bhiyā́ dṛịḷhā́saḥ kiráṇā naíjan || 1 || ā́ yád dhárī indra vívratā vér ā́ te vájram jaritā́ bāhvór dhāt | yénāviharyatakrato amítrān púra ishṇā́si puruhūta pūrvī́ḥ || 2 || tvám satyá indra dhṛishṇúr etā́n tvám ṛibhukshā́ náryas tvám shā́ṭ | tvám śúshṇam vṛijáne pṛikshá āṇaú yū́ne kútsāya dyumáte sácāhan || 3 ||

त्वं ह त्यदिन्द्र चोदीः सखा वृत्रं यद्वज्रिन्वृषकर्मन्नुभ्नाः ।
यद्ध शूर वृषमणः पराचैर्वि दस्यूँर्योनावकृतो वृथाषाट् ॥४॥
त्वं ह त्यदिन्द्रारिषण्यन्दृळ्हस्य चिन्मर्तानामजुष्टौ ।
व्यस्मदा काष्ठा अर्वते वर्घनेव वज्रिञ्छ्नथिह्यमित्रान् ॥५॥

tvám ha tyád indra codīḥ sákhā vṛitrám yád vajrin vṛishakarmann ubhnā́ḥ | yád dha śūra vṛishamaṇaḥ parācaír ví dásyūñr yónāv ákṛito vṛithāshā́ṭ || 4 || tvám ha tyád indrā́rishaṇyan dṛiḷhásya cin mártānām ájushṭau | vy àsmád ā́ kā́shṭhā árvate var ghanéva vajriñ chnathihy amítrān || 5 ||

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O resplendent God, you are great; with your well-known powers, you sustain heaven and earth at the time of distress; and then on your account, all firmly set mountains, and all their vast and solid things, no longer tremble like the (tremulous) rays of the sun. 1

O resplendent God, when you have harnessed your variously equipped horses (to the chariot of the sun), the one who praises you, places the thunderbolt of devotion in your hands, wherewith, O accomplisher of the desired acts, you assail the clouds of ignorance, the enemies, and, glorified by all, you destroy their numerous centres, the cities. 2

O resplendent God, you are the best of all; you are bold and strong, you are the lord of devotees, the friend of men, and the subduer of enemies; you always provide assistance to the illustrious person of discretion, and you destroy his doubts and misgivings in their deadly and close-fought attacks. 3

As a friend, you support the pious. O munificent hero, you crush evil forces and destroy their wickedness, and having conquered them, you drive them to remote places, and thence, bring happiness to mankind. 4

O you, resplendent God, who is unwilling to harm any resolute person, set open all the quarters to the horses of us who praise you, when (we are exposed) to the aversion of our enemies. Just as the sun destroys the clouds, so you demolish the enemies on all sides with all your determined weapons. 5

॥५॥ त्वां ह त्यदिन्द्रार्णसातौ स्वर्मीळ्हे नर आजा हवन्ते ।
तव स्वधाव इयमा समर्य ऊतिर्वाजेष्वतसाय्या भूत् ॥६॥
त्वं ह त्यदिन्द्र सप्त युध्यन्पुरो वज्रिन्पुरुकुत्साय दर्दः ।
बर्हिर्न यत्सुदासे वृथा वर्गंहो राजन्वरिवः पूरवे कः ॥७॥
त्वं त्यां न इन्द्र देव चित्रामिषमापो न पीपयः परिज्मन् ।
यया शूर प्रत्यस्मभ्यं यंसि त्मनमूर्जं न विश्वध क्षरध्यै ॥८॥
अकारि त इन्द्र गोतमेभिर्ब्रह्माण्योक्ता नमसा हरिभ्याम् ।
सुपेशसं वाजमा भरा नः प्रातर्मक्षू धियावसुर्जगम्यात् ॥९॥

tváṃ ha tyád indrárṇasātau svàrmīḷhe nára ājā́ havante | táva svadhāva iyám ā́ samaryá ūtír vā́jeshv atasā́yyā bhūt || 6 || tváṃ ha tyád indra saptá yúdhyan púro vajrin purukútsāya dardaḥ | barhír ná yát sudā́se vṛíthā várg aṅhó rājan várivaḥ pūráve kaḥ || 7 || tváṃ tyā́ṃ na indra deva citrā́m ísham ā́po ná pīpayaḥ párijman | yáyā ṣūra práty asmábhyaṃ yáṅsi tmánam ū́rjaṃ ná viṣvádha ksháradhyai || 8 || ákāri ta indra gótamebhir bráhmāṇy óktā námasā háribhyām | supéṣasaṃ vā́jam ā́ bharā naḥ prātár m. dh. j. || 9 ||

(६४) चतुःषष्टितमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य गौतमो नोधा ऋषिः । मरुतो देवताः । (१-१४) प्रथमादिचतुर्दशर्चां जगती, (१५) पञ्चदश्याश्च त्रिष्टुप् छन्दसी ॥

॥६॥ वृष्णे शर्धाय सुमखाय वेधसे नोधः सुवृक्तिं प्र भरा मरुद्भ्यः ।
अपो न धीरो मनसा सुहस्त्यो गिरः समञ्जे विदथेष्वाभुवः ॥१॥

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Vṛíshṇe ṣárdhāya súmakhāya vedháse nódhaḥ suvṛiktím prá bharā marúdbhyaḥ | apó ná dhī́ro mánasā suhástyo gíraḥ sám añje vidátheshv ābhúvaḥ || 1 ||

Men invoke you in the tumult of life and solicit your help in the wealth-bestowing conflicts. O mighty God, we always implore you to assist us in combating the struggle of life with success. 6

O resplendent God, the wielder of punitive actions, you have always assisted men of discretion, in the overturn of the seven cities; you take away wealth from the wicked and provide it to the generous. 7

O resplendent God, provide for us food in abundance—plentiful as water; O hero Lord, may we have it in plenty, like water flowing on every side. 8

Praises have been offered to you, O resplendent God, by the most enlightened men; they have been addressed to you with reverence. May you grant us abundant riches procured through your earnest deliberations. May He who has acquired wealth and wisdom come hither again and again in the mornings. 9

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O sustainer of devotion, bring gifts to offer to the majestic vital principles, so that we may attain wisdom and strength. I compose my very well-thought-of songs, and with folded hands and firm faith sing them to you as fluently as the flowing stream of water, and thereby make my sacred performances effective. 1

ते जज्ञिरे दिव ऋष्वास उक्षणो रुद्रस्य मर्या असुरा अरेपसः ।
पावकासः शुचयः सूर्या इव सत्वानो न द्रप्सिनो घोरवर्पसः ॥२॥
युवानो रुद्रा अजरा अभोग्घनो ववक्षुरध्रिगावः पर्वता इव ।
दृळ्हा चिद्विश्वा भुवनानि पार्थिवा प्र च्यावयन्ति दिव्यानि मज्मना ॥३॥
चित्रैरञ्जिभिर्वपुषे व्यञ्जते वक्षःसु रुक्माँ अधि येतिरे शुभे ।
अंसेष्वेषां नि मिमृक्षुरृष्टयः साकं जज्ञिरे स्वधया दिवो नरः ॥४॥
ईशानकृतो धुनयो रिशादसो वातान्विद्युतस्तविषीभिरक्रत ।
दुहन्त्यूधर्दिव्यानि धूतयो भूमिं पिन्वन्ति पयसा परिज्रयः ॥५॥

té jajñire divá ṛishvása uksháṇo rudrásya máryā ásurā arepásaḥ | pāvakásaḥ ṣúcayaḥ sū́ryā iva sátvāno ná drapsíno ghorávarpasaḥ || 2 || yúvāno rudrā́ ajárā abhoggháno vavakshúr ádhrigāvaḥ párvatā iva | dṛiḷhā́ cid víṣvā bhúvanāni pā́rthivā prá cyāvayanti divyā́ni majmánā || 3 || citraír añjíbhir vápushe vy àñjate vákshassu rukmā́ñ ádhi yetire ṣubhé | áṅseshv eshāṃ ní mimṛikshur ṛishṭáyaḥ sākáṃ jajñire ṡvadháyā divó náraḥ || 4 || īṣānakṛíto dhúnayo riṣā́daso vā́tān vidyútas távishībhir akrata | duhánty ū́dhar divyā́ni dhū́tayo bhū́mim pinvanti páyasā párijrayaḥ || 5 ||

॥७॥ पिन्वन्त्यपो मरुतः सुदानवः पयो घृतवद्विदथेष्वाभुवः ।
अत्यं न मिहे वि नयन्ति वाजिनमुत्सं दुहन्ति स्तनयन्तमक्षितम् ॥६॥
महिषासो मायिनश्चित्रभानवो गिरयो न स्वतवसो रघुष्यदः ।
मृगा इव हस्तिनः खादथा वना यदारुणीषु तविषीरयुग्ध्वम् ॥७॥

pínvanty apó marútaḥ sudā́navaḥ páyo ghṛitávad vidátheshv ābhúvaḥ | átyaṃ ná mihé ví nayanti vājínam útsaṃ duhanti stanáyantam ákshitam || 6 || mahisháso māyínaṣ citrábhānavo giráyo ná svátavaso raghushyádaḥ | mṛigā́ iva hastínaḥ khādathā vánā yád āruṇīshu távishīr áyugdhvam || 7 ||

These (vital principles) lofty and strong, life-giving, free from spot and stain and radiant as the sun's rays are the off-springs of the vital cosmic elements; awful in form like giants, they cherish the spiritual elixir and, for the good of humanity, send down rains to this earth. 2

These vital principles are young and are slayers and subduers of evil forces and are also very progressive. And being irresistible they make all beings tremble with their mighty strength. Even the very strong men, of both earth and heaven, feel shaky before them. 3

With various glittering clouds they adorn and exhibit their splendour; for glamour they bind golden chains on their breast. They wear lances on their shoulders. To punish the wicked, they reveal themselves in the celestial region with their inborn strength. 4

They are loud-roarers, bestowers of strength, devourers of adversaries. They cause the winds to flow, they cause the lightnings to flash with their powers. These restless shakers drain the udders of the heavenly cow, and ever-wandering round, fill the earth with milk. 5

These very effective bounteous powers come to shower blessings as plentiful as the sacred ones available in solemn rites. They guide the clouds as if they were the horses to be trained, and milk the thundering cloud so that it may ever rain without stopping. 6

Mighty, with wondrous power and marvellously bright, strong like mountains, you guide swiftly on your way. O mighty powers, like wild elephants you consume the forests when you assume your strength among the bright red flames. 7

सिंहा इव नानदति प्रचेतसः पिशा इव सुपिशो विश्ववेदसः ।
क्षपो जिन्वन्तः पृषतीभिरृष्टिभिः समित्सबाधः शवसाहिमन्यवः ॥८॥
रोदसी आ वदता गणश्रियो नृषाचः शूराः शवसाहिमन्यवः ।
आ वन्धुरेष्वमतिर्न दर्शता विद्युन्न तस्थौ मरुतो रथेषु वः ॥९॥
विश्ववेदसो रयिभिः समोकसः संमिश्लासस्तविषीभिर्विरप्शिनः ।
अस्तार इषुं दधिरे गभस्त्योरनन्तशुष्मा वृषखादयो नरः ॥१०॥

siṅhá iva nānadati prácetasaḥ piṣá iva supíṣo viṣvávedasaḥ | kshápo jínvantaḥ príshatībhir ṛishṭíbhiḥ sám ít sabádhaḥ ṣávasáhimanyavaḥ || 8 || ródasī á vadatā gaṇaṣriyo nṛíshācaḥ ṣūrāḥ ṣávasáhimanyavaḥ | á vandhúreshv amátir ná darṣatá vidyún ná tasthau maruto rátheshu vaḥ || 9 || viṣvávedaso rayíbhiḥ sámokasaḥ sámmiṣlāsas távishībhir virapṣínaḥ | ástāra íshuṃ dadhire gábhastyor anantáṣushmā vṛíshakhādayo náraḥ || 10 ||

॥८॥ हिरण्ययेभिः पविभिः पयोवृध उज्जिघ्नन्त आपथ्यो३ न पर्वतान् ।
मखा अयासः स्वसृतो ध्रुवच्युतो दुध्रकृतो मरुतो भ्राजदृष्टयः ॥११॥
घृषुं पावकं वनिनं विचर्षणिं रुद्रस्य सूनुं हवसा गृणीमसि ।
रजस्तुरं तवसं मारुतं गणमृजीषिणं वृषणं सश्चत श्रिये ॥१२॥
प्र नू स मर्तः शवसा जनाँ अति तस्थौ व ऊती मरुतो यमावत ।
अर्वद्भिर्वाजं भरते धना नृभिरापृच्छ्यं क्रतुमा क्षेति पुष्यति ॥१३॥

hiraṇyáyebhiḥ pavíbhiḥ payovṛídha új jighnanta āpathyò ná párvatān | makhá ayásaḥ svasṛíto dhruvacyúto dudhrakṛíto marúto bhrájadṛishṭayaḥ || 11 || ghṛíshuṃ pāvakáṃ vanínaṃ vícarshaṇiṃ rudrásya sūnúṃ havásā gṛiṇīmasi | rajastúraṃ tavásam márutaṃ gaṇám ṛijīshíṇaṃ vṛíshaṇaṃ saṣcata ṣriyé || 12 || prá nū́ sá mártaḥ ṣávasā jánāñ áti tasthaú va ūtí maruto yám ávata | árvadbhir vájam bharate dhánā nṛíbhir āpṛíchyaṃ krátum á ksheti púshyati || 13 ||

Exceedingly vigilant, these vital principles roar like a lion, glamorous with glittering ornaments; and these all-knowing, valorous and glorious ones may combine amongst themselves like the spotted deer and attack evils with the fury of a serpent. 8

These vital principles march in a group, befriending and protecting men through strength and attacking with the fury of a serpent, bless the earth and heaven. The lightning appears to be seated on the aura of vitality consisting of these vital principles, with its glory seen from every side. 9

These vital principles, endowed with mighty vigour, dwelling in the prime source of wealth and wisdom, possess the treasure of all precious virtues. They are brave masters of infinite powers and promoters of all sweet melodies. Like archers, they have laid their arrows on their arms. 10

These divine vital principles with golden fellies augment the rain and drive the big clouds asunder as elephants. These are self-moving, brisk and unwearied and they overthrow even the firm hills; and they with bright lances make all things reel. 11

With prayers we invoke the group of cosmic vital principles, the brisk, the bright, the worshipful and always active. May we cleave to the strong band of vital principles for happiness, as these principles are vigorous, impetuous and offer exhilarating boons. 12

O vital principles, verily, the man whom you guard with your help surpasses all mankind in strength. Then he performs beneficial and glorious acts, and blessed with your power he thus attains wealth, renown and prosperity. 13

चर्कृत्यं मरुतः पृत्सु दुष्टरं द्युमन्तं शुष्मं मघवत्सु धत्तन ।
धनस्पृतमुक्थ्यं विश्वचर्षणिं तोकं पुष्येम तनयं शतं हिमाः ॥१४॥
नू ष्ठिरं मरुतो वीरवन्तमृतीषाहं रयिमस्मासु धत्त ।
सहस्रिणं शतिनं शूशुवांसं प्रातर्मक्षू धियावसुर्जगम्यात् ॥१५॥

carkṛ́tyam marutaḥ pṛtsú dushṭáram dyumántaṃ śúshmam maghávatsu dhattana | dhanaspṛ́tam ukthyàṃ viśvácarshaṇiṃ tokám pushyema tánayaṃ śatáṃ hímaḥ || 14 || nú shṭhirám maruto vīrávantam ṛtīsháhaṃ rayím asmásu dhatta | sahasríṇaṃ śatínaṃ śūśuváṅsam prātár - || 15 ||

[अथ द्वादशोऽनुवाकः ॥] (६५) पञ्चषष्टितमं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता । द्विपदा विराट् छन्दः ॥

॥९॥

पश्वा न तायुं गुहा चतन्तं नमो युजानं नमो वहन्तम् । १
सजोषा धीराः पदैरनु ग्मन्नुप त्वा सीदन्विश्वे यजत्राः ॥१॥ २
ऋतस्य देवा अनु व्रता गुर्भुवत्परिष्टिर्द्यौर्न भूम । ३
वर्धन्तीमापः पन्वा सुशिश्विमृतस्य योना गर्भे सुजातम् ॥२॥ ४
पुष्टिर्न रण्वा क्षितिर्न पृथ्वी गिरिर्न भुज्म क्षोदो न शंभु । ५
अत्यो नाज्मन्त्सर्गप्रतक्तः सिन्धुर्न क्षोदः क ईं वराते ॥३॥ ६
जामिः सिन्धूनां भ्रातेव स्वस्रामिभ्यान्न राजा वनान्यत्ति । ७
यद्वातजूतो वना व्यस्थादग्निर्ह दाति रोमा पृथिव्याः ॥४॥ ८

65

Paśvā́ ná tāyúṃ gúhā cátantaṃ námo yujānáṃ námo váhantam | sajóshā dhī́rāḥ padaír ánu gmann úpa tvā sīdan víśve yájatrāḥ || 2 || ṛtásya devā́ ánu vratā́ gur bhúvat párishṭir dyaúr ná bhū́ma | várdhantīm ā́paḥ panvā́ súśiśvim ṛtásya yónā gárbhe sújātam || 4 || pushṭír ná raṇvā́ kshitír ná pṛthvī́ girír ná bhújma kshódo ná śambhú | átyo nā́jman sárgaprataktaḥ síndhur ná kshódaḥ ká īṃ varāte || 6 || jāmíḥ síndhūnām bhrā́teva svásrām íbhyān ná rā́jā vánāny atti | yád vā́tajūto vánā vy ásthād agnír ha dāti rómā pṛthivyā́ḥ || 8 ||

O vital principles, may our familiarity with your mysteries make our children and grandchildren to be praiseworthy, glorious, invincible, brilliant, rich and strong. May we, thereupon, live a hundred winters, with our prosperous family. 14

O vital principles, may we be able to harness your powers for being durable and formidable, and also ever-increasing in hundred and thousand ways. Enriched with prayers, may this knowledge come to us soon. 15

65

All wise holy worshippers together, with reverence, track you (fire-divine) like a thief lurking in a dark cave with a stolen cow. They establish communion with you and keep your company. 1

Submitting to the ways of holy law, the enlightened seekers try hard to find the true path. The earth became as blissful as heaven. The sacred acts enfold and feed that babe (fire-divine) born (discovered) nobly in the womb of the holy laws. 2

This newly-born babe (fire-divine) is attractive like food, vast as the earth, benevolent like the fruit-bearing hill and delightful as water; it is further swift like a galloping horse. It rushes like a fast-flowing stream or river. Who can check its course? 3

It (the fire-divine) is like a kind kinsman of the waters and like a brother to his sisters. It consumes wood as a king of the state consumes the enemy. Urged by the wind, it spreads in the forest and shears the hair (i.e. the trees) of the earth. 4

श्वसित्यप्सु हंसो न सीदन्क्रत्वा चेतिष्ठो विशामुषर्भुत् । ९
सोमो न वेधा ऋतप्रजातः पशुर्न शिश्वा विभुर्दूरेभाः ॥५॥ १०

śvásity apsú haṅsó ná sídan krátvā cétishṭho visám usharbhút | sómo ná vedhá ṛitáprajātaḥ pasúr ná sísvā vibhúr dūrébhāḥ || 10 ||

(६६) षट्षष्टितमं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता । द्विपदा विराट् छन्दः ॥

॥१०॥
रयिर्न चित्रा सूरो न संदृगायुर्न प्राणो नित्यो न सूनुः । १
तक्वा न भूर्णिर्वना सिषक्ति पयो न धेनुः शुचिर्विभावा ॥१॥ २
दाधार क्षेममोको न रण्वो यवो न पक्वो जेता जनानाम् । ३
ऋषिर्न स्तुभ्वा विक्षु प्रशस्तो वाजी न प्रीतो वयो दधाति ॥२॥ ४
दुरोकशोचिः क्रतुर्न नित्यो जायेव योनावरं विश्वस्मै । ५
चित्रो यदभ्राट्छ्वेतो न विक्षु रथो न रुक्मी त्वेषः समत्सु ॥३॥ ६
सेनेव सृष्टामं दधात्यस्तुर्न दिद्युत्त्वेषप्रतीका । ७
यमो ह जातो यमो जनित्वं जारः कनीनां पतिर्जनीनाम् ॥४॥ ८
तं वश्चराथा वयं वसत्यास्तं न गावो नक्षन्त इद्धम् । ९
सिन्धुर्न क्षोदः प्र नीचीरैनोन्नवन्त गावः स्वर्दृशीके ॥५॥ १०

66

Rayír ná citrá súro ná saṃdṛíg áyur ná prāṇó nítyo ná sūnúḥ | tákvā ná bhúrṇir vánā sishakti páyo ná dhenúḥ súcir vibhávā || 2 || dādhára kshémam óko ná raṇvó yávo ná pakvó jétā jánānām | ṛíshir ná stúbhvā vikshú prasastó vājí ná prītó váyo dadhāti || 4 || durókasociḥ krátur ná nítyo jāyéva yónav áraṃ vísvasmai | citró yád ábhrāṭ chvetó ná vikshú rátho ná rukmí tvesháḥ samátsu || 6 || séneva sṛishṭámaṃ dadhāty ástur ná didyút tveshápratīkā | yamó ha jātó yamó jánitvaṃ jāráḥ kanínāṃ pátir jánīnām || 8 || táṃ vas carāthā vayáṃ vasatyástaṃ ná gávo nákshanta iddhám | síndhur ná kshódaḥ prá nícīr ainon návanta gávaḥ svàr dṛisíke || 10 ||

This fire-divine born of ever true laws, mighty and shining far and near, refresher like a spiritual elixir and awakener of all the people in the morning by its attributes, grows like young creatures and swims in the stormy floods of the world like a swan. 5

66

This fire-divine is splendid like varied wealth; it is again like a seer amongst the learned men; it is vigorous like the life-breath; it is again always dear like one's own son; it is like a cow who yields milk. It is pure and refulgent when it spreads in the forest. 1

It offers safety, bestows joy like one's own mansion. It is like ripened corn and the conqueror of men. Like a seer it inspires devotion. It has universal fame among all men. Like a steed it is friendly and bestows life and prosperity on all. 2

This fire-divine has flames unbearable to behold. It is active and like eternal might, comforting like a wife at home; when it shines it becomes brilliant like the sun. It roars like a gold-decked vehicle and helps to win the battle of life. 3

This fire-divine strikes like a dart shot forth and like an archer's arrow tipped with flame. It is master of all that are born, and those to be born. It is the lover of maidens and the Lord of mothers. 4

To this fire-divine, lead all our ways; moving or stationary, may we attain this kindled fire-divine as cows their home at eve. This fire drives flames, as floods their swell; the rays rise up to commingle with the radiance visible in the sky. 5

(६७) सप्तषष्टितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता । द्विपदा विराट् छन्दः ॥

॥११॥ वनेषु जायुर्मर्तेषु मित्रो वृणीते श्रुष्टिं राजेवाजुर्यम् । १
क्षेमो न साधुः क्रतुर्न भद्रो भुवत्स्वाधीर्होता हव्यवाट् ॥१॥ २
हस्ते दधानो नृम्णा विश्वान्यमे देवान्धाद्गुहा निषीदन् । ३
विदन्तीमत्र नरो धियंधा हृदा यत्तष्टान्मन्त्राँ अशंसन् ॥२॥ ४
अजो न क्षां दाधार पृथिवीं तस्तम्भ द्यां मन्त्रेभिः सत्यैः । ५
प्रिया पदानि पश्वो नि पाहि विश्वायुरग्ने गुहा गुहं गाः ॥३॥ ६

67

Váneshu jāyúr márteshu mitró vṛiṇīté srushṭíṃ rájevā-juryám | kshémo ná sādhúḥ krátur ná bhadró bhúvat sva-dhír hótā havyavāṭ || 2 || háste dádhāno nṛimṇá vísvāny áme deván dhād gúhā nishídan | vidántīm átra náro dhi-yaṃdhá hṛidá yát tashṭán mántrāñ ásañsan || 4 || ajó ná kshám̐ dādhára pṛithivíṃ tastámbha dyáṃ mántrebhiḥ sa-tyaíḥ | priyá padáni pasvó ní pāhi visváyur agne guhá gúhaṃ gāḥ || 6 ||

य ईं चिकेत गुहा भवन्तमा यः ससाद धारामृतस्य । ७
वि ये चृतन्त्यृता सपन्त आदिद्वसूनि प्र ववाचास्मै ॥४॥ ८
वि यो वीरुत्सु रोधन्महित्वोत प्रजा उत प्रसूष्वन्तः । ९
चित्तिरपां दमे विश्वायुः सद्मेव धीराः संमाय चक्रुः ॥५॥ १०

yá īṃ cikéta gúhā bhávantam á yáḥ sa-sáda dhárām ṛitásya | ví yé cṛitánty ṛitá sápanta ád íd vásūni prá vavācāsmai || 8 || ví yó vīrútsu ródhan mahi-tvótá prajá utá prasúshv antáḥ | cíttir apám̐ dáme visvá-yuḥ sádmeva dhírāḥ sammáya cakruḥ || 10 ||

67

Victorious in the wood, friend among men, benign like a saint, benefactor like a pious deed, he (the inner fire-divine) claims obedience as a King. He himself is invoker and honours those who invoke. May this bearer of offerings be considerate to us. 1

He bearing in his hand all manly might, shuts himself up in deep hollows (of inner cavity of heart). But he delegates his strength to the true seekers. When these sage's pray with heartfelt devotion, they realize this divine-fire through deep meditation. 2

He himself, eternal and unborn, holds the broad earth up; and with his divine will sustains the sky. O fire-divine, may you preserve these spots, loved by all creatures. Verily, you are the life force of even the remotest corners hidden in deep caves. 3

Whosoever know him (the inner fire), hidden in far off places, who constantly submit to the holy law and who adore him, with sacred hymns, truly God blesses them with true guidance to attain wealth. 4

This fire-divine lives within herbs, and within each fruitful mother and each babe she bears. Wise sages worship this inner fire-divine, universally present in all actions and thoughts, as it were their own self. 5

(६८) अष्टषष्टितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता । द्विपदा विराट् छन्दः ॥

॥१२॥ श्रीणन्नुप स्थाद्दिवं भुरण्युः स्थातुश्चरथमक्तून्व्यूर्णोत् ।
परि यदेषामेको विश्वेषां भुवद्देवो देवानां महित्वा ॥१॥
आदित्ते विश्वे क्रतुं जुषन्त शुष्काद्यद्देव जीवो जनिष्ठाः ।
भजन्त विश्वे देवत्वं नाम ऋतं सपन्तो अमृतमेवैः ॥२॥

68

Srīṇánn úpa sthād dívam bhuraṇyú sthātúṣ caráthan aktū́n vy ūrṇot | pári yád eshām éko víṣveshām bhúva devó devā́nām mahitvā́ || 2 || ā́d ít te víṣve krátuṃ jushanta ṣúshkād yád deva jīvó jánishṭhāḥ | bhájanta víṣve deva tváṃ nā́ma ṛitáṃ sápanto amṛ́tam évaiḥ || 4 ||

ऋतस्य प्रेषा ऋतस्य धीतिर्विश्वायुर्विश्वे अपांसि चक्रुः । ५
यस्तुभ्यं दाशाद्यो वा ते शिक्षात्तस्मै चिकित्वान्रयिं दयस्व ॥३॥ ६
होता निषत्तो मनोरपत्ये स चिन्न्वासां पती रयीणाम् । ७
इच्छन्त रेतो मिथस्तनूषु सं जानत स्वैर्दक्षैरमूराः ॥४॥ ८
पितुर्न पुत्राः क्रतुं जुषन्त श्रोषन्ये अस्य शासं तुरासः । ९
वि राय और्णोद्दुरः पुरुक्षुः पिपेश नाकं स्तृभिर्दमूनाः ॥५॥ १०

ṛitásya pré shā ṛitásya dhītír viṣvā́yur víṣve ápāṅsi cakruḥ | yás túbhyaṃ dā́ṣād yó vā te ṣíkshāt tásmai cikitvā́n rayíṃ dayasva || 6 || hótā níshatto mánor ápatye sá cin nv ā̀sām pát rayīṇā́m | ichánta réto mithás tanū́shu sáṃ jānata svaí dákshair ámūrāḥ || 8 || pitúr ná putrā́ḥ krátuṃ jushanta ṣróshan yé asya ṣā́saṃ turā́saḥ | ví rā́ya aurṇod dúraḥ purukshúḥ pipéṣa nā́kaṃ stṛ́bhir dámūnāḥ || 10 ||

68

The fire-divine, bearer of offerings, ascends to heaven and covers all that stands or moves on earth and unveils nights with his lustre. And thus he attains eminence and greatness among all other divinities. 1

The divine consciousness of God reveals itself as the divine-fire and is further manifested as the terrestrial fire, produced by the attrition of dried substances, and all men greet the fire as it comes out; O fire-divine, may we attain fame, truth and divinity by praising you and by singing hymns that reach you. 2

This fire is the inspirer and preserver of the eternal law. It imparts life to all and helps to perform sacred works. May you vouchsafe his wealth, whosoever brings oblation and gifts to you, and knows the proper use. 3

You have, O divine fire, abided with the first man and his later descendants as the invoker; you alone are the lord of all treasures. Men yearning for children to prolong their line look for their vigour in you, and they are not disappointed in their expectations. 4

Those who obey the command of this fire-divine attain their objective like those sons who obey their father. For them, who acted on his command, he being himself rich, opened the doors of his treasure. Also, he, the source of light, decked heaven's vault with stars. 5

(६९) एकोनसप्ततितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता । द्विपदा विराट् छन्दः ॥

॥१३॥ शुक्रः शुशुक्वाँ उषो न जारः पप्रा समीची दिवो न ज्योतिः । १
परि प्रजातः क्रत्वा बभूथ भुवो देवानां पिता पुत्रः सन् ॥१॥ २
वेधा अदृप्तो अग्निर्विजानन्नूधर्न गोनां स्वाद्मा पितूनाम् । ३
जने न शेवं आहूर्यः सन्मध्ये निषत्तो रण्वो दुरोणे ॥२॥ ४

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Ṣukráḥ ṣuṣukvā́n̐ ushó ná jāráḥ paprá samīcī́ divó ná jyótiḥ | pári prájātaḥ krátvā babhūtha bhúvo devā́nām pitā́ putráḥ sán || 2 || vedhā́ ádṛipto agnír vijānánn ū́dhar ná gónāṃ svā́dmā pitūnā́m | jáne ná ṣéva āhū́ryaḥ sán mádhye níshatto raṇvó duroṇé || 4 ||

पुत्रो न जातो रण्वो दुरोणे वाजी न प्रीतो विशो वि तारीत् । ५
विशो यदह्वे नृभिः सनीळा अग्निर्देवत्वा विश्वान्यश्याः ॥३॥ ६
नकिष्ट एता व्रता मिनन्ति नृभ्यो यदेभ्यः श्रुष्टिं चकर्थ । ७
तत्तु ते दंसो यदहन्त्समानैर्नृभिर्यद्युक्तो विवे रपांसि ॥४॥ ८
उषो न जारो विभावोस्रः संज्ञातरूपश्चिकेतदस्मै । ९
त्मना वहन्तो दुरो व्यृण्वन्नवन्त विश्वे स्वर्दृशीके ॥५॥ १०

putró ná jātó raṇvó duroṇé vājī́ ná prītó víṣo ví tārīt | víṣo yád áhve nṛíbhiḥ sánīḷā agnír devatvā́ víṣvāny aṣyāḥ || 6 || nákish ṭa etā́ vratā́ minanti nṛíbhyo yád ebhyáḥ ṣrushṭíṃ cakártha | tát tú te dáṅso yád áhan samānaír nṛíbhir yád yuktó vivé rápāṅsi || 8 || ushó ná jāró vibhā́vosráḥ sáṃjñātarūpaṣ cíketad asmai | tmánā váhanto dúro vy ṛiṇvan návanta víṣve svàr dṛíṣīke || 10 ||

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He, the supreme fire, is bright and splendid like the sun, the lover of dawn. He has filled the two united worlds (earth and interspace) with His light. Soon after your discovery, O terrestrial fire, through your ability and strength and merits, you encompassed all the universe. You are the father of the enlightened ones and yet you are a son since you were discovered by them (fire on the earth is the earliest discovery of man). 1

You, the supreme fire, are the sage, the humble, and the one who discerns; and like the cow's udder, you are the giver of sweetness to food. When invoked, you grace the place of worship by your presence and diffuse happiness amongst people like a benevolent man. 2

You are dear in the home like a lovely son, first-born and like a strong beam, you take people across their miseries. Whenever men invoke it or him, may this fire gain all celestial powers. 3

Since you have been granting help to law-abiding people, no evil can break your holy laws. This is a matter of pride for you that, assisted by your followers, you always drive off and demolish the intruders. 4

O fire, you are radiant like the dawn's lover, the sun, spreading light, and you are well-known as being hued like the morn. May your flames, themselves bearing oblations, open the doors of sacred performances and ascend to the blissful heaven. 5

(७०) सप्ततितमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता । द्विपदा विराट् छन्दः ॥

॥१४॥ वनेम॑ पू॒र्वीर॒र्यो म॑नी॒षा अ॒ग्निः सु॒शोको॒ विश्वा॒न्यश्याः । १
आ दैव्या॑नि व्र॒ता चि॑कि॒त्वाना मानु॑षस्य॒ जन॑स्य॒ जन्म॑ ॥१॥ २
गर्भो॒ यो अ॒पां गर्भो॒ वना॑नां॒ गर्भ॑श्च स्था॒तां गर्भ॑श्च॒रथा॑म् । ३
अद्रौ॑ चिदस्मा अ॒न्तर्दु॑रो॒णे वि॒शां न विश्वो॑ अ॒मृतः॑ स्वा॒धीः ॥२॥ ४
स हि क्ष॒पावाँ॑ अ॒ग्नी र॑यी॒णां दा॒शद्यो अ॑स्मा॒ अरं॑ सू॒क्तैः । ५
ए॒ता चि॑कित्वो॒ भूमा॒ नि पा॑हि दे॒वानां॒ जन्म॒ मर्तां॑श्च वि॒द्वान् ॥३॥ ६

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Vanéma pūrvī́r aryó manīshā́ agníḥ suṣóko víṣvāny aṣyāḥ | ā́ daívyāni vratā́ cikitvā́n ā́ mā́nushasya jánasya jánma || 2 || gárbho yó apā́ṃ gárbho vánānāṃ gárbhaṣ ca sthātā́ṃ gárbhaṣ caráthām | ádrau cid asmā antár duroṇé viṣā́ṃ ná víṣvo amṛ́taḥ svādhī́ḥ || 4 || sá hí kshapā́vāñ agnī́ rayīṇā́ṃ dā́ṣad yó asmā áraṃ sūktaíḥ | etā́ cikitvo bhū́mā ní pāhi devā́nāṃ jánma mártāñṣ ca vidvā́n || 6 |

वर्धा॒न्यं पू॒र्वीः क्ष॒पो विरू॑पाः स्था॒तुश्च॒ रथ॑मृ॒तप्र॑वीतम् । ७
अरा॑धि॒ होता॒ स्व१॒॑र्निष॑त्तः कृ॒ण्वन्विश्वा॒न्यपां॑सि स॒त्या ॥४॥ ८
गोषु॒ प्रश॑स्तिं॒ वने॑षु धिषे॒ भर॑न्त॒ विश्वे॑ ब॒लिं स्व॑र्णः । ९
वि त्वा॒ नरः॑ पुरु॒त्रा स॑पर्यन्पि॒तुर्न जिव्रे॒र्वि वेदो॒ भर॑न्त ॥५॥ १०
सा॒धुर्न गृ॒ध्नुरस्ते॑व॒ शूरो॒ याते॑व भी॒मस्त्वे॒षः स॒मत्सु॑ ॥६॥ ११

várdhān yám pūrvī́ḥ kshapó vírūpā sthātúṣ ca rátham ṛtápravītam | árādhi hótā svàr níshattaḥ kṛṇván víṣvāny ápāṅsi satyā́ || 8 || góshu práṣastiṃ váneshu dhishe bháranta víṣve balíṃ svàr ṇaḥ | ví tvā náraḥ purutrā́ saparyan pitúr ná jívrer ví védo bharanta || 10 || sādhúr ná gṛdhnúr ásteva ṣū́ro yā́teva bhīmás tvesháḥ samátsu || 11 ||

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We invoke abundance of all sorts from the fire-divine, approachable by meditation, radiant, useful and lustrous. He regulates all our sacred acts. He is the observer of the cosmic laws and knows the secrets of the birth of mortal men. 1

He is the life-force of the waters, of the woods, of all things that move not and that move. He is present on the rocks and equally in the mansions. May this immortal fire be benevolent to mankind, like a king to his subjects. 2

Shining even in the nights, the fire-divine grants prosperity to the man who serves him readily with sacred songs. May this fire-divine, who is all-knowing, and who determines the secrets of birth of both men and gods, protect these beings on this earth with tender care. 3

Whom many dawns and nights of different hues give strength, and whom, invested with eternal law, all things movable and otherwise, augment, may this fire-divine be worshipped so that our sacred efforts become fruitful. 4

May the fire-divine confer excellence upon our valued cows. May all men bring us acceptable tribute; they have been serving you in many ways and have also been receiving from you the riches as if from their own father's wealth. 5

He is honoured like a perfect gentleman; He is brave like a skilled and bold soldier; He is fierce like an avenger. Therefore, He shines among all adversaries. 6

(७१) एकसप्ततितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१५॥ उप प्र जिन्वन्नुशतीरुशन्तं पतिं न नित्यं जनयः सनीळाः ।
स्वसारः श्यावीमरुषीमजुष्रञ्चित्रमुच्छन्तीमुषसं न गावः ॥१॥
वीळु चिद्दृळ्हा पितरो न उक्थैरद्रिं रुजन्नङ्गिरसो रवेण ।
चक्रुर्दिवो बृहतो गातुमस्मे अहः स्वर्विविदुः केतुमुस्राः ॥२॥
दधन्नृतं धनयन्नस्य धीतिमादिदर्यो दिधिष्वो३ विभृत्राः ।
अतृष्यन्तीरपसो यन्त्यच्छा देवाञ्जन्म प्रयसा वर्धयन्तीः ॥३॥

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Úpa prá jinvann uṣatír uṣántam pátiṃ ná nítyaṃ jánayaḥ sánīḷāḥ | svásāraḥ ṣyávīm árushīm ajushrañ citrám uchántīm usháṣaṃ ná gávaḥ || 1 || vīḷú cid dṛiḷhá pitáro na ukthaír ádriṃ rujann áñgiraso ráveṇa | cakrúr divó bṛiható gātúm asmé áhaḥ svàr vividuḥ ketúm usráḥ || 2 || dádhann ṛitáṃ dhanáyann asya dhītím ád íd aryó didhishvò víbhṛitrāḥ | átṛishyantīr apáso yanty áchā deváñ jánma práyasā vardháyantīḥ || 3 ||

मथीद्यदीं विभृतो मातरिश्वा गृहेगृहे श्येतो जेन्यो भूत् ।
आदीं राज्ञे न सहीयसे सचा सन्ना दूत्यं१ भृगवाणो विवाय ॥४॥
महे यत्पित्र ईं रसं दिवे करव त्सरत्पृशन्यश्चिकित्वान् ।
सृजदस्ता धृषता दिद्युमस्मै स्वायां देवो दुहितरि त्विषिं धात् ॥५॥

máthīd yád īṃ víbhṛito mātaríṣvā gṛihé-gṛihe ṣyetó jényo bhū́t | ád īṃ rájñe ná sáhīyase sácā sánn á dūtyàm bhṛígavāṇo vivāya || 4 || mahé yát pitrá īṃ rásaṃ divé kár áva tsarat pṛiṣanyàṣ cikitvā́n | sṛiják ástā dhṛishatá didyúm asmai sváyāṃ devó duhitári tvíshim dhāt || 5 ||

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As wives love their husbands, just as the cows love to behold the dark and bright coloured dawn breaking forth, so may our contiguous fingers, like sisters living in one home, adore the bright-coloured reverential fire-divine. 1

When our sires, the fire-priests, burst open the firmly set mountain-like fortress of ignorance with the resounding voice of hymns, they make for us a way to reach heavenly bliss and obtain the divine in the form of the beams of the morning to restore the lost wisdom. 2

The sages, abiding in truth, secure the fire-divine and make its worship the source of wealth; and thence the opulent votaries preserve the fire and share it with them who are free from all desires and are assiduous in their worship. Such dedicated persons, sustaining people, learned and others, directly come into the contact of this fire-divine by their offerings. 3

When the far-diffused atmospheric air excites the fire, it grows brighter and manifests in every house. Then the illustrious sages prevail upon it to function as a messenger, just as an ambassador is commissioned by a friendly prince to his more powerful (conqueror). 4

When the worshipper offers the oblations of elixir to his mighty illustrious protector (that is the fire), none else could dare steal the offerings, since the fire, the archer, sends its blazing arrow from its dreadful bow. Having risen thus to the sun, they come back to us as the splendour of its own daughter (the morning dawn). 5

॥११॥ स्व आ यस्तुभ्यं दम आ विभाति नमो वा दाशादुशतो अनु द्यून् ।
वर्धो अग्ने वयो अस्य द्विबर्हा यासद्राया सरथं यं जुनासि ॥६॥
अग्निं विश्वा अभि पृक्षः सचन्ते समुद्रं न स्रवतः सप्त यह्वीः ।
न जामिभिर्वि चिकिते वयो नो विदा देवेषु प्रमतिं चिकित्वान् ॥७॥
आ यदिषे नृपतिं तेज आनट्छुचि रेतो निषिक्तं द्यौरभीके ।
अग्निः शर्धमनवद्यं युवानं स्वाध्यं जनयत्सूदयच्च ॥८॥

svá á yás túbhyaṃ dáma á vibháti námo vā dáṣād uṣató ánu dyún | várdho agne váyo asya dvibárhā yásad rāyá sarátham yáṃ junási || 6 || agníṃ víṣvā abhi príkshaḥ sacante samudráṃ ná sravátaḥ saptá yahvíḥ | ná jāmíbhir ví cikite váyo no vidá devéshu prámatiṃ cikitván || 7 || á yád ishé nṛipátiṃ téja ánaṭ chúci réto níshiktaṃ dyaúr abhíke | agníḥ ṣárdham anavadyáṃ yúvānaṃ svādhyàṃ janayat sūdáyac ca || 8 ||

मनो न योऽध्वनः सद्य एत्येकः सत्रा सूरो वस्व ईशे ।
राजाना मित्रावरुणा सुपाणी गोषु प्रियममृतं रक्षमाणा ॥९॥
मा नो अग्ने सख्या पित्र्याणि प्र मर्षिष्ठा अभि विदुष्कविः सन् ।
नभो न रूपं जरिमा मिनाति पुरा तस्या अभिशस्तेरधीहि ॥१०॥

máno ná yó 'dhvanaḥ sadyá éty ékaḥ satrá sūro vásva īṣe | rájānā mitrávaruṇā supāṇí góshu priyám amṛítaṃ rákshamāṇā || 9 || má no agne sakhyá pítryāṇi prá marshishṭhā abhí vidúsh kavíh sán | nábho ná rūpáṃ jarimá mināti purá tásyā abhíṣaster ádhīhi || 10 ||

Whosoever kindles the fire at his own residence and daily offers the oblations with intense regards, may you, O fire, augmented in two ways (the middle and the peak points), increase his means of sustenance. May he, whom you send with his aura of glory to the battle, always return with wealth. [6]

All sacred viands wait on this fire-divine as the seven mighty rivers seek the ocean. Our people are not getting sufficient food. May you guide them properly through their experts to explore the means of procuring nourishment for them. [7]

When pure, radiant light emerges out of the supreme fire, then from the heaven descends the limpid moisture. The fire-divine urges strong, blameless and ever-young clouds to assist in the production of food. [8]

The radiant sun traverses alone swiftly on his journey to heaven with the speed of thoughts and becomes Lord of all riches. May the radiant sun and the ocean with bounteous hands become guardian of the precious nectar of our cattle. [9]

O fire-divine, sage as you are, endowed with deepest knowledge, may our ancestral friendship never break. Old age is like a gathering cloud; it impairs the body. May you come to destroy it before it destroys me. [10]

(७२) द्विसप्ततितमं सूक्तम्
(१-१०) दशर्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१७॥ नि काव्या॑ वे॒धसः॒ शश्व॑तस्कर्ह॒स्ते दधा॑नो॒ नर्या॑ पु॒रूणि॑ ।
अ॒ग्निर्भु॑वद्रयि॒पती॑ रयी॒णां स॒त्रा च॑क्रा॒णो अ॒मृता॑नि॒ विश्वा॑ ॥१॥
अ॒स्मे व॒त्सं परि॒ षन्तं॒ न विन्दन्नि॒च्छन्तो॒ विश्वे॑ अ॒मृता॒ अमू॑राः ।
श्र॒म॒युवः॑ पद॒व्यो॑ धियं॒धास्त॒स्थुः प॒दे प॑र॒मे चार्व॒ग्नेः ॥२॥
ति॒स्रो यद॑ग्ने श॒रद॒स्त्वामिच्छुचिं॑ घृ॒तेन॒ शुच॑यः सप॒र्यान् ।
नामा॑नि चिद्दधिरे य॒ज्ञिया॒न्यसू॑दयन्त त॒न्वः१॒ सुजा॑ताः ॥३॥
आ रोद॑सी बृह॒ती वेवि॑दानाः॒ प्र रु॒द्रिया॑ जभ्रिरे य॒ज्ञिया॑सः ।
वि॒दन्मर्तो॑ ने॒मधि॑ता चिकि॒त्वान॒ग्निं प॒दे प॑र॒मे त॑स्थि॒वांस॑म् ॥४॥
सं॒जा॒ना॒ना उप॑ सीदन्नभि॒ज्ञु पत्नी॑वन्तो न॒मस्यं॑ नमस्यन् ।
रि॒रि॒क्वांस॑स्त॒न्वः॑ कृण्वत॒ स्वाः सखा॒ सख्यु॑र्नि॒मिषि॒ रक्ष॑माणाः ॥५॥

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Ní kā́vyā vedhásaḥ śáśvatas kar háste dádhāno nárya purū́ṇi | agnír bhuvad rayipátī rayīṇā́ṃ satrā́ cakrāṇó amṛ́tāni viśvā || 1 || asmé vatsám pári shántaṃ ná vindann ichánto víśve amṛ́tā ámūrāḥ | śramayúvaḥ padavyò dhiyaṃdhā́s tasthúḥ padé paramé cā́rv agnéḥ || 2 || tisró yád agne śarádas tvā́m íc chúciṃ ghṛiténa śúcayaḥ saparyā́n | nā́māni cid dadhire yajñíyāny ásūdayanta tanvàḥ sújātāḥ || 3 || ā́ ródasī bṛihatī́ vévidānāḥ prá rudríyā jabhrire yajñíyāsaḥ | vidā́n márto nemádhitā cikitvā́n agním padé paramé tasthivā́ṅsam || 4 || sāṃjānānā́ úpa sīdann abhijñú pátnīvanto namasyàṃ namasyan | ririkvā́ṅsas tanvàḥ kṛiṇvata svā́ḥ sákhā sákhyur nimíshi rákshamāṇāḥ || 5 ||

॥१८॥ त्रिः स॒प्त यद्गुह्या॑नि॒ त्वे इत्प॒दावि॑द॒न्निहि॑ता य॒ज्ञिया॑सः ।
तेभी॑ रक्षन्ते अ॒मृतं॑ स॒जोषाः॑ प॒शूञ्च॑ स्था॒तॄञ्च॒रथं॑ च पाहि ॥६॥

tríḥ saptá yád gúhyāni tvé ít padā́vidan níhitā yajñíyāsaḥ | tébhī rakshante amṛ́taṃ sajóshāḥ paśū́ñ ca sthātṝ́ñ cáráthaṃ ca pāhi || 6 ||

72

Holding many gifts in His hands for devotees, He (fire-divine) accepts the immortal prayer of the sacred hymns. And even granting countless bounties, He is still the Lord of the treasures. 1

The infallible wise men went in search but could not find the dear babe (the fire-divine) who is still around us. Worn and weary, following its track, the devoted men reached the lovely highest home of the supreme fire. 2

O fire, the embodiment of purity, enlightened devotees served you with clarified butter for three autumns. Therefore, they earned remarkable fame for noble work, and thus having become newly-born, they purified their body and soul. 3

These holy ones, having known the secret of the spacious earth and heaven, reveal the powers of cosmic energy, then these mortal seers, discerning at a distance, find the fire-divine standing in the loftiest station. 4

They approach Him, single-minded, with their families kneeling before Him, and thus they reverentially adore Him. Then finding friendly and protective assurance in the twinkle of the eye of this divine, they sanctify their own body. 5

As soon as the pious and holy devotees discover the three-seven mystic things and still unrevealed within you, they with deep meditation preserve immortality. May you be pleased with them and protect the life of all their plants and cattle. 6

विद्वाँ अग्ने वयुनानि क्षितीनां व्यानुषक्छुरुधो जीवसे धाः ।
अन्तर्विद्वाँ अध्वनो देवयानानतन्द्रो दूतो अभवो हविर्वाट् ॥७॥
स्वाध्यो दिव आ सप्त यह्वी रायो दुरो व्यृतज्ञा अजानन् ।
विदद्गव्यं सरमा दृळ्हमूर्वं येना नु कं मानुषी भोजते विट् ॥८॥
आ ये विश्वा स्वपत्यानि तस्थुः कृण्वानासो अमृतत्वाय गातुम् ।
मह्ना महद्भिः पृथिवी वि तस्थे माता पुत्रैरदितिर्धायसे वेः ॥९॥
अधि श्रियं नि दधुश्चारुमस्मिन्दिवो यदक्षी अमृता अकृण्वन् ।
अध क्षरन्ति सिन्धवो न सृष्टाः प्र नीचीरग्ने अरुषीरजानन् ॥१०॥

vidváñ agne vayúnāni kshitīnā́ṃ vy ânushák churúdho jīváse dhāḥ | antarvidváñ ádhvano devayā́nān átandro dūtó abhavo havirvā́ṭ || 7 || svādhyò divá ā́ saptá yahví rāyó dúro vy ṛitajñā́ ajānan | vidád gávyaṃ sarámā dṛiḷhám ūrvám yénā nú kam mā́nushī bhójate víṭ || 8 || ā́ yé víṣvā svapatyā́ni tasthúḥ kṛiṇvānā́so amṛitatvā́ya gātúm | mahnā́ mahádbhiḥ pṛithiví ví tasthe mātā́ putraír áditir dhā́yase véḥ || 9 || ádhi ṣríyaṃ ní dadhuṣ cā́rum asmin divó yád akshí amṛ́itā ákṛiṇvan | ádha ksharanti síndhavo ná sṛishṭā́ḥ prá nícīr agne árushīr ajānan || 10 ||

(७३) त्रिसप्ततितमं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१९॥ रयिर्न यः पितृवित्तो वयोधाः सुप्रणीतिश्चिकितुषो न शासुः ।
स्योनशीरतिथिर्न प्रीणानो होतेव सद्म विधतो वि तारीत् ॥१॥

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Rayír ná yáḥ pitṛivittó vayodhā́ḥ suprā́ṇītiṣ cikitúsho ná ṣā́suḥ | syonāṣī́r átithir ná prīṇānó hóteva sádma vidható ví tārīt || 1 ||

O fire-divine, aware of all things (or all actions) to be known, may you provide nourishment to every one for his life's subsistence. With all your knowledge of the intermediate path that leads to righteousness, may you become the diligent bearer of oblations. 7

The seven channels (two of eyes, two of ears, two of nose, and one of speech) full of wisdom, flow from the innermost illuminated region. The wise persons have known the door of the inner cavity where the treasure of the divine knowledge is concealed. For you, the divine consciousness has discovered the milk of knowledge, furnished by the sense-organs (the kine) with which the mankind is ever nourished. 8

It is imperative on them, who aspire to traverse on the path of immortality, to perform noble deeds. The unfragmentable mother earth strove with her magnitude to uphold (the world) along with her great sons for our sustenance. 9

When immortal powers of lustrous heaven made the two bright eyes (the sun and moon), they gave to it (the divine fire) the gift of beauteous sparkling glory, which flowed forth in all directions like rushing rivers,—O fire-divine, thus to reveal you. 10

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The fire-divine is the giver of food like patrimonial riches, and further, it is our guide like instructions coming forth from a man of wisdom to lead us through; it is also loved like a guest who is received well in the house with respect. May it as a priest, bring prosperity to the house of the worshippers. 1

देवो न यः सविता सत्यमन्मा क्रत्वा निपाति वृजनानि विश्वा ।
पुरुप्रशस्तो अमतिर्न सत्य आत्मेव शेवो दिधिषाय्यो भूत् ॥२॥
देवो न यः पृथिवीं विश्वधाया उपक्षेति हितमित्रो न राजा ।
पुरःसदः शर्मसदो न वीरा अनवद्या पतिजुष्टेव नारी ॥३॥
तं त्वा नरो दम आ नित्यमिद्धमग्ने सचन्त क्षितिषु ध्रुवासु ।
अधि द्युम्नं नि दधुर्भूर्यस्मिन्भवा विश्वायुर्धरुणो रयीणाम् ॥४॥
वि पृक्षो अग्ने मघवानो अश्युर्वि सूरयो ददतो विश्वमायुः ।
सनेम वाजं समिथेष्वर्यो भागं देवेषु श्रवसे दधानाः ॥५॥

devó ná yáḥ savitā́ satyámanmā krátvā nipā́ti vṛijánāni víṣvā | purupraṣastó amátir ná satyá ātméva ṣévo didhisháyyo bhūt || 2 || devó ná yáḥ pṛithivím̐ viṣvádhāyā upakshéti hitámitro ná rā́jā | puraḥsádaḥ ṣarmasádo ná vīrā́ anavadyā́ pátijushṭeva nā́rī || 3 || tám tvā náro dáma ā́ nítyam iddhám ágne sácanta kshitíshu dhruvā́su | ádhi dyumnám̐ ní dadhur bhū́ry asmin bhávā viṣvā́yur dharúṇo rayīṇā́m || 4 || ví pṛíksho agne maghávāno aṣyur ví sūráyo dádato víṣvam ā́yuḥ | sanéma vā́jam̐ samithéshv aryó bhāgám̐ devéshu ṣrávase dádhānāḥ || 5 ||

॥२०॥ ऋतस्य हि धेनवो वावशानाः स्मदूध्नीः पीपयन्त द्युभक्ताः ।
परावतः सुमतिं भिक्षमाणा वि सिन्धवः समया सस्रुरद्रिम् ॥६॥
त्वे अग्ने सुमतिं भिक्षमाणा दिवि श्रवो दधिरे यज्ञियासः ।
नक्ता च चक्रुरुषसा विरूपे कृष्णं च वर्णमरुणं च सं धुः ॥७॥

ṛitásya hí dhenávo vāvaṣānā́ḥ smádūdhnīḥ pīpáyanta dyúbhaktāḥ | parāvátaḥ sumatím bhíkshamāṇā ví síndhavaḥ samáyā sasrur ádrim || 6 || tvé agne sumatím bhíkshamāṇā diví ṣrávo dadhire yajñíyāsaḥ | náktā ca cakrúr ushásā vírūpe kṛishṇám̐ ca várṇam aruṇám̐ ca sám̐ dhuḥ || 7 ||

Like the sun, it (the fire-divine) is radiant, truth-incarnate and protector; with its powerful acts, it preserves its votaries in all encounters; like nature it is unchangeable; and like the self, it is the source of happiness; it is ever to be cherished. 2

It (the fire-divine) is radiant like the sun and dwells on this earth like a king surrounded by faithful friends. In its presence, men sit down as if they are the sons in their parent's. It is, again, like an irreproachable and loving wife. 3

O fire-divine, devotees always kindle you in secure permanent places in their homes. On you they lay abundant food. You are the source of life to all men, the bearer of abundant riches. 4

O fire-divine, may your rich worshippers win food, and may the learned persons, bringing oblations, gain a long life. May we acquire food from the wicked in battles, and distribute it to the virtuous. 5

The cows with full udders have brought us healthy and bright milk for drinking purposes. Loudly lowing, they have come to the sacred place of worship. Soliciting the favour of this divine fire, the rivers, have come from a great distance flowing under the rocks. 6

O fire divine, soliciting your favour (i.e. of Nature's forces), the cosmic sacrifices have gained glory in heaven. They have made night and dawn of different colours, and set the black and purple hues together. 7

यान्राये मर्तान्त्सुषूदो अग्ने ते स्याम मघवानो वयं च।
छायेव विश्वं भुवनं सिसक्ष्यापप्रिवान्रोदसी अन्तरिक्षम् ॥८॥
अर्वद्भिरग्ने अर्वतो नृभिर्नॄन्वीरैर्वीरान्वनुयामा त्वोताः।
ईशानासः पितृवित्तस्य रायो वि सूरयः शतहिमा नो अश्युः ॥९॥
एता ते अग्न उचथानि वेधो जुष्टानि सन्तु मनसे हृदे च।
शकेम रायः सुधुरो यमं तेऽधि श्रवो देवभक्तं दधानाः ॥१०॥

yán rāyé mártān súshūdo agne té syāma maghávāno vayám ca | chāyéva víṣvam bhúvanam sisakshy āpaprivắn ródasī antáriksham || 8 || árvadbhir agne árvato nríbhir nrín vīraír vīrán vanuyāmā tvótāḥ | īṣānásaḥ pitrivittásya rāyó ví sūráyaḥ ṣatáhimā no aṣyuḥ || 9 || etá te agna ucáthāni vedho júshṭāni santu mánase hridé ca | ṣakéma rāyáḥ sudhúro yámam té 'dhi ṣrávo devábhaktam dádhānāḥ || 10 ||

[अथ त्रयोदशोऽनुवाकः ॥] (७४) चतुःसप्ततितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२१॥ उपप्रयन्तो अध्वरं मन्त्रं वोचेमाग्नये । आरे अस्मे च शृण्वते ॥१॥
यः स्नीहितीषु पूर्व्यः संजग्मानासु कृष्टिषु । अरक्षद्दाशुषे गयम् ॥२॥
उत ब्रुवन्तु जन्तव उदग्निर्वृत्रहाजनि । धनंजयो रणेरणे ॥३॥
यस्य दूतो असि क्षये वेषि हव्यानि वीतये । दस्मत्कृणोष्यध्वरम् ॥४॥
तमित्सुहव्यमङ्गिरः सुदेवं सहसो यहो । जना आहुः सुबर्हिषम् ॥५॥

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Upaprayánto adhvarám mántram vocemāgnáye | āré asmé ca srinvaté || 1 || yáḥ sníhitīshu pūrvyáḥ samjagmānásu krishtíshu | árakshad dāṣúshe gáyam || 2 || utá bruvantu jantáva úd agnír vritrahájani | dhanamjayó ráṇe-raṇe || 3 || yásya dūtó ási kshaye véshi havyáni vītáye | dasmát krinóshy adhvarám || 4 || tám ít suhavyám aṅgiraḥ sudevám sahaso yaho | jánā āhuḥ subarhísham || 5 ||

May we, the mortals, who worship you, O fire-divine, become opulent. You have conjoined earth and heaven and the mid-region and you provide shelter to the whole world like a shade. 8

Aided by you, O fire-divine, may we conquer rays with rays, men with men, and heroes with heroes. Becoming lords of the wealth, bequeathed by our fathers, may our learned men live a hundred winters. 9

May these, our hymns of praise, O sapient fire-divine, be pleasant to you in your heart and spirit. May we be competent to hold control on your riches, to be shared with the learned, duly distributed and regulated. 10

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While proceeding to the place of sacred worship let us sing hymns to the fire divine, who hears us even from afar; 1

Who, from time immemorial, has been preserving wealth for the worshipper, when malevolent men are assembled together to do harm. 2

Let men praise the fire-divine, as soon as generated,—the dispeller of ignorance and winner of wealth in every struggle of life. 3

You render his sacred worship acceptable in the house of the one where you love to be the messenger and whose offered gifts you convey for nourishment. 4

O fire-divine, the source of vitality, all men proclaim Him (fire of sacrifice) alone as fortunate, as the giver of offerings, the possessor of divine qualities and as the performer of sacred rites. 5

॥२२॥ आ च वहासि ताँ इह देवाँ उप प्रशस्तये । हव्या सुश्चन्द्र वीतये ॥६॥
न योरुपब्दिरश्व्यः शृण्वे रथस्य कच्चन । यदग्ने यासि दूत्यम् ॥७॥
त्वोतो वाज्यह्रयोऽभि पूर्वस्मादपरः । प्र दाश्वाँ अग्ने अस्थात् ॥८॥
उत द्युमत्सुवीर्यं बृहदग्ने विवाससि । देवेभ्यो देव दाशुषे ॥९॥

á ca váhāsi tā́ñ ihá devā́ñ úpa prásastaye | havyā́ suscandra vītáye || 6 || ná yór upabdír ásvyaḥ srinvé ráthasya kác caná | yád agne yā́si dūtyàm || 7 || tvóto vājy áhrayo 'bhí pū́rvasmād áparaḥ | prá dāsvā́ñ agne asthāt || 8 || utá dyumát suvī́ryam bṛihád agne vivāsasi | devébhyo deva dāsúshe || 9 ||

(७५) पञ्चसप्ततितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२३॥ जुषस्व सप्रथस्तमं वचो देवप्सरस्तमम् । हव्या जुह्वान आसनि ॥१॥
अथा ते अङ्गिरस्तमाग्ने वेधस्तम प्रियम् । वोचेम ब्रह्म सानसि ॥२॥
कस्ते जामिर्जनानामग्ने को दाश्वध्वरः । को ह कस्मिन्नसि श्रितः ॥३॥
त्वं जामिर्जनानामग्ने मित्रो असि प्रियः । सखा सखिभ्य ईड्यः ॥४॥
यजा नो मित्रावरुणा यजा देवाँ ऋतं बृहत् । अग्ने यक्षि स्वं दमम् ॥५॥

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Jushásva sapráthastamaṃ váco devápsarastamam | havyā́ júhvāna āsáni || 1 || áthā te aṅgirastamágne vedhastama priyám | vocéma bráhma sānasí || 2 || kás te jāmír jánānām ágne kó dāsvádhvaraḥ | kó ha kásminn asi sritáḥ || 3 || tváṃ jāmír jánānām ágne mitró asi priyáḥ | sákhā sákhibhya ī́ḍyaḥ || 4 || yájā no mitrávárunā yájā devā́ñ ṛitám bṛihát | ágne yákshi sváṃ dámam || 5 ||

May you bring here, O radiant fire-divine, the enlightened devotees to receive and accept our oblations for their food. 6

Whensoever you go on a mission of virtuous sages on a chariot (aura of glory) yoked with horses (beams), not a sound of movement is heard. 7

O fire-divine, the offerer protected by you becomes strong, and possessor of food, and shakes off the former feeling of inferiority, and is raised to a superior status. 8

Verily, O divine fire, you grant brilliance, vigour and abundance to those who give offerings to the divines (Nature's forces). 9

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O foremost fire-divine, attend to our most favourable and delightful hymn and accept the offerings with grace. 1

O dearest amongst the fire-priests, foremost fire-divine, now may we recite our gratifying and most agreeable prayers to you. 2

O foremost fire-divine, who is your kin amongst men? Who is your worthy worshipper? Who indeed are you? And on whom do you depend? 3

O foremost fire-divine, indeed you are alone your kin amongst men, you are their beloved friend, a friend whom friends may supplicate. 4

O foremost fire-divine, may we worship you as the source of light and source of bliss and other divine virtues and perform the sacred rites in your own house. 5

(७६) षट्सप्ततितमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२५॥ का त उपेतिर्मनसो वराय भुवदग्ने शंतमा का मनीषा ।
को वा यज्ञैः परि दक्षं त आप केन वा ते मनसा दाशेम ॥१॥
एह्यग्न इह होता नि षीदादब्धः सु पुरएता भवा नः ।
अवतां त्वा रोदसी विश्वमिन्वे यजा महे सौमनसाय देवान् ॥२॥
प्र सु विश्वान्रक्षसो धक्ष्यग्ने भवा यज्ञानामभिशस्तिपावा ।
अथा वह सोमपतिं हरिभ्यामातिथ्यमस्मै चकृमा सुदाव्ने ॥३॥

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Ká ta úpetir mánaso várāya bhúvad agne śáṃtamā ká manīshá | kó vā yajñaíḥ pári dákshaṃ ta āpa kéna vā te mánasā dāṣema || 1 || éhy agna ihá hótā ní shīdádabdhaḥ sú puraëtá bhavā naḥ | ávatāṃ tvā ródasī viṣvaminvé yájā mahé saumanasáya deván || 2 || prá sú víṣvān raksháso dhákshy agne bhávā yajñánām abhiṣastipávā | áthá vaha sómapatiṃ háribhyām ātithyám asmai cakṛimā sudávne || 3 ||

प्रजावता वचसा वह्निरासा च हुवे नि च सत्सीह देवैः ।
वेषि होत्रमुत पोत्रं यजत्र बोधि प्रयन्तर्जनितर्वसूनाम् ॥४॥
यथा विप्रस्य मनुषो हविर्भिर्देवाँ अयजः कविभिः कविः सन् ।
एवा होतः सत्यतर त्वमद्याग्ने मन्द्रया जुह्वा यजस्व ॥५॥

prajávatā vácasā váhnir āsá ca huvé ní ca satsīhá devaíḥ | véshi hotrám utá potráṃ yajatra bodhí prayantar janitar vásūnām || 4 || yáthā víprasya mánusho havírbhir deváñ áyajaḥ kavíbhiḥ kavíḥ sán | evá hotaḥ satyatara tvám adyágne mandráyā juhvá yajasva || 5 ||

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How may the mind draw near you to please you, O foremost divine ? What hymn of praise shall bring us greater blessings ? Who were the illustrious ones who gained your favour through worship ? How shall we pay you our reverent homage ? 1

Come hither, fire-divine; be with us as our guide and our ever-vigilant leader. May the all-pervading heaven and earth, love you. May you win favour for us from Nature's divines. 2

May you burn up all the obstructive forces, O fire-divine, and ward off evil powers from our sacred works. May you bring hither the Lord of divine bliss with his aura of glory. Let us welcome Him, the bounteous giver as our guest. 3

I invoke you, O consumer of sacred offerings for gaining progeny; stay among us along with other divinities. Yours is the task of a cleanser and a presenter. May you awaken us, O depository and generator of wealth. 4

O fire-divine, at the sacrifice performed by the ancients, you, as if a sage amongst sages, carried over the essence of ablations to all Nature's divines. So again, may you today, O invoker of Nature's forces, disperse these oblations poured with an exhilarating ladle. 5

(७७) सप्तसप्ततितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२५॥ कथा दाशेमाग्नये कास्मै देवजुष्टोच्यते भामिने गीः ।
यो मर्त्येष्वमृत ऋतावा होता यजिष्ठ इत्कृणोति देवान् ॥१॥
यो अध्वरेषु शंतम ऋतावा होता तमू नमोभिरा कृणुध्वम् ।
अग्निर्यद्वेर्मर्ताय देवान्त्स चा बोधाति मनसा यजाति ॥२॥
स हि क्रतुः स मर्यः स साधुर्मित्रो न भूदद्भुतस्य रथीः ।
तं मेधेषु प्रथमं देवयन्तीर्विश उप ब्रुवते दस्ममारीः ॥३॥

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Kathá dāṣemagnáye kásmai devájushṭocyate bhāmíne gíḥ | yó mártyeshv amṛíta ṛitávā hótā yájishṭha ít kriṇóti deván || 1 || yó adhvaréshu ṣáṃtama ṛitávā hótā tám ū námobhir á kriṇudhvam | agnír yád vér mártāya deván sá cā bódhāti mánasā yajāti || 2 || sá hí krátuḥ sá máryaḥ sá sādhúr mitró ná bhūd ádbhutasya rathíḥ | tám médheshu prathamáṃ devayántīr víṣa úpa bruvate dasmám áriḥ || 3 ||

स नो नृणां नृतमो रिशादा अग्निर्गिरोऽवसा वेतु धीतिम् ।
तना च ये मघवानः शविष्ठा वाजप्रसूता इषयन्त मन्म ॥४॥
एवाग्निर्गोतमेभिर्ऋतावा विप्रेभिरस्तोष्ट जातवेदाः ।
स एषु द्युम्नं पीपयत्स वाजं स पुष्टिं याति जोषमा चिकित्वान् ॥५॥

sá no nṛiṇáṃ nṛítamo riṣáda agnír gíró 'vasā vetu dhītím | tánā ca yé magháv̄anaḥ ṣávishṭha vájaprasūtā isháyanta mánma || 4 || evágnír gótamebhir ṛitávā víprebhir astoshṭa jātávedāḥ | sá eshu dyumnáṃ pīpayat sá vájaṃ sá pushṭíṃ yāti jósham á cikitván || 5 ||

77

How shall we pay homage to the foremost divine ? What hymn, should we recite to Him, who is, God-loved, refulgent, deathless and true to law ? He, being the guide and performer of sacred rites, whilst present among men, conveys oblations to the cosmic powers. 1

Bring Him with reverence here. He is most propitious in sacred performances, true to law, and eager in convening worshippers. For the foremost divine, when He seeks other cosmic powers for mortals, knows them fully well and honours them with reverence. 2

He is an embodiment of action, and He is destroyer and reviver, and, like a friend, He is a true guide who carries with Him wondrous benefits. The reverential devotees, aspiring to attain divinity, address Him first in holy fire rituals. 3

May this fire-divine, foremost leader amongst men and the destroyer of adversaries, accept with love our hymns and our devotion. And may those who are affluent and whose strength is strongest, and by whom the food has been produced, also participate in this devotional service. 4

Thus, the fire-divine, true to order, and, by whom all mysteries become known, has been praised by the possessors of excellent wisdom. May He augment in them splendour and vigour. Observant as He lists, He gathers more nutritional strength. 5

(७८) अष्टसप्ततितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः। अग्निर्देवता। गायत्री छन्दः॥

॥२६॥ अभि त्वा गोतमा गिरा जातवेदो विचर्षणे । द्युम्नैरभि प्र णोनुमः ॥१॥
तमु त्वा गोतमो गिरा रायस्कामो दुवस्यति । द्युम्नैरभि प्र णोनुमः ॥२॥
तमु त्वा वाजसातममङ्गिरस्वद्धवामहे । द्युम्नैरभि प्र णोनुमः ॥३॥
तमु त्वा वृत्रहन्तमं यो दस्यूँरवधूनुषे । द्युम्नैरभि प्र णोनुमः ॥४॥
अवोचाम रहूगणा अग्नये मधुमद्वचः । द्युम्नैरभि प्र णोनुमः ॥५॥

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Abhí tvā gótamā girá játavedo vícarshaṇe | dyumnaír abhí prá ṇonumaḥ || 1 || tám u tvā gótamo girá rāyáskāmo duvasyati | dyumnaír -- || 2 || tám u tvā vājasátamam aṅgirasvád dhavāmahe | dyumnaír — || 3 || tám u tvā vṛitrahántamaṃ yó dásyūṅr avadhūnushé | dyumnaír — || 4 || ávocāma ráhūgaṇā agnáye mádhumad vácaḥ | dyumnaír -- || 5 ||

(७९) एकोनाशीतितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः। (१-३) प्रथमतृचस्याग्निर्मध्यमोऽग्निर्वा, (४-१२) चतुर्थ्यादिनवर्चाञ्चाग्निर्देवता। (१-३) प्रथमतृचस्य त्रिष्टुप्, (४-६) द्वितीयतृचस्योष्णिक्, (७-१२) तृतीयचतुर्थतृचयोश्च गायत्री छन्दांसि॥

॥२७॥ हिरण्यकेशो रजसो विसारेऽहिर्धुनिर्वात इव ध्रजीमान् ।
शुचिभ्राजा उषसो नवेदा यशस्वतीरपस्युवो न सत्याः ॥१॥
आ ते सुपर्णा अमिनन्तँ एवैः कृष्णो नोनाव वृषभो यदीदम् ।
शिवाभिर्न स्मयमानाभिरागात्पतन्ति मिहः स्तनयन्त्यभ्रा ॥२॥

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Híraṇyakeśo rájaso visaré 'hir dhúnir vāta iva dhrájimān | śúcibhrājā usháso návedā yáśasvatīr apasyúvo ná satyáḥ || 1 || á te suparṇá aminantaṅ évaiḥ kṛishṇó nonāva vṛishabhó yádidám | śivábhir ná smáyamānābhir ágāt pátanti míha stanáyanty abhrá || 2 ||

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O all-knowing, all-seeing, we intellectuals, through speech exalt you over and over again with glorious hymns. 1

Desiring wealth and riches, we intellectuals through speech exalt you over and over again with glorious hymns. 2

O vigorous as vital breath, giver of abundant food, we invoke and exalt you over and over again with glorious hymns. 3

O destroyer of evils and banisher of disrespectful tendencies, we exalt you over and over again with glorious hymns. 4

We, sons of dedicated men, offer you, as ever, our sweet songs and now also, we exalt you over and over again with glorious hymns. 5

79

The fire-divine in mid-air's expanse is the agitator of the clouds. It has golden tresses: it is like a raging serpent, and the rushing tempest. It shines with a bright radiance. The dawns are not aware of this, like the honest dames, ever busy with their own affairs. 1

O fire-divine, your falling rays strike against the moving clouds. Thereon the black shedders of rain roar; after this the shower comes with delightful and smiling flashes of lightning; the rains then descend and finally the clouds thunder. 2

यदीमृतस्य पयसा पियानो नयन्नृतस्य पथिभी रजिष्ठैः ।
अर्यमा मित्रो वरुणः परिज्मा त्वचं पृञ्चन्त्युपरस्य योनौ ॥३॥
अग्ने वाजस्य गोमत ईशानः सहसो यहो । अस्मे धेहि जातवेदो महि श्रवः ॥४॥
स इधानो वसुष्कविरग्निरीळेन्यो गिरा । रेवदस्मभ्यं पुर्वणीक दीदिहि ॥५॥
क्षपो राजन्नुत त्मनाग्ने वस्तोरुतोषसः । स तिग्मजम्भ रक्षसो दह प्रति ॥६॥

yád īm ṛitásya páyasā píyāno náyann ṛitásya pathíbhī rájishṭhaiḥ | aryamá mitró várunaḥ párijmā tvácam pṛiñcanty úparasya yónau || 3 || ágne vā́jasya gómata íṣānaḥ sahaso yaho | asmé dhehi jātavedo máhi ṣrávaḥ || 4 || sá idhanó vásush kavír agnír īḷényo girá | revád asmábhyam purvaṇīka dīdihi || 5 || kshapó rājann utá tmánā́gne vástor utóshásaḥ | sá tigmajambha raksháso daha práti || 6 ||

॥२८॥ अवा नो अग्न ऊतिभिर्गायत्रस्य प्रभर्मणि । विश्वासु धीषु वन्द्य ॥७॥
आ नो अग्ने रयिं भर सत्रासाहं वरेण्यम् । विश्वासु पृत्सु दुष्टरम् ॥८॥
आ नो अग्ने सुचेतुना रयिं विश्वायुपोषसम् । मार्डीकं धेहि जीवसे ॥९॥
प्र पूतास्तिग्मशोचिषे वाचो गोतमाग्नये । भरस्व सुम्नयुर्गिरः ॥१०॥
यो नो अग्नेऽभिदासत्यन्ति दूरे पदीष्ट सः । अस्माकमिद्वृधे भव ॥११॥

ávā no agna ūtíbhir gāyatrásya prábharmaṇi | víṣvāsu dhīshú vandya || 7 || ā́ no agne rayím bhara satrāsā́haṃ váreṇyam | víṣvāsu pṛitsú dushṭáram || 8 || ā́ no agne sucetúnā rayíṃ viṣvā́yuposhasam | mārdīkáṃ dhehi jīváse || 9 || prá pūtā́s tigmáṣocishe vā́co gotamā́gnáye | bhárasva sumnayúr gíraḥ || 10 || yó no agne 'bhidásaty ánti dūré padīshṭá sáḥ | asmā́kam íd vṛidhé bhava || 11 ||

When this lightning-thunder comes down with the world-sustaining milk of rain, and carries it by the most direct ways to the channels of water, then the wind, the sun, the ocean, and all encompassing space contribute to refilling the womb of clouds with water. 3

O fire-divine, lord of food and cattle, source of strength, congnizant of all that exists, give us abundant sustenance. 4

He, the fire-divine, who is wise and who grants dwellings, must be exalted by our hymns. O fire, glowing with many flames, shine radiantly on us for providing food and wealth. 5

O shining fire-divine, may you drive off at night and at dawn the pollutants with your sharp flames. 6

Adorable in all our rites, favour us, O fire-divine, with your aid, when the great hymn *gayatri* is chanted forth. (One of the popular metres, with syllables 8+8+8; the word literally means "the one who protects the chanter"). 7

O fire-divine, grant us the choicest riches that dispel poverty and cannot be taken away from us in any of our adverse circumstances. 8

O fire-divine, give us through your grace wealth that supports and gives happiness all through our life. 9

O most enlightened seekers of wealth, offer your sincere prayers and praises to the sharp flaming fire-divine (the cosmic and the inner fire). 10

O divine-fire, may the person who annoys us,— be he nigh or afar—be won over. May you be with us for our advancement and prosperity. 11

॥१०॥ अधि सानौ नि जिघ्नते वज्रेण शतपर्वणा ।
मन्दान इन्द्रो अन्धसः सखिभ्यो गातुमिच्छत्यर्चन्ननु स्वराज्यम् ॥६॥
इन्द्र तुभ्यमिदद्रिवोऽनुत्तं वज्रिन्वीर्यम् ।
यद्ध त्यं मायिनं मृगं तमु त्वं माययावधीरर्चन्ननु स्वराज्यम् ॥७॥
वि ते वज्रासो अस्थिरन्नवतिं नाव्या३ अनु ।
महत्त इन्द्र वीर्यं बाह्वोस्ते बलं हितमर्चन्ननु स्वराज्यम् ॥८॥
सहस्रं साकमर्चत परि ष्टोभत विंशतिः ।
शतैनमन्वनोनवुरिन्द्राय ब्रह्मोद्यतमर्चन्ननु स्वराज्यम् ॥९॥
इन्द्रो वृत्रस्य तविषीं निरहन्त्सहसा सहः ।
महत्तदस्य पौंस्यं वृत्रं जघन्वाँ असृजदर्चन्ननु स्वराज्यम् ॥१०॥

ádhi sánau ní jighnate vájreṇa ṣatáparvaṇa | mandāná índro ándhasaḥ sákhibhyo gatúm ichaty árcann -- || 6 || índra túbhyam íd adrivó 'nuttaṃ vajrin vīryàm | yád dha tyám mayínam mṛigáṃ tám u tvám mayáyavadhīr árcann — || 7 || ví te vájraso asthiran navatíṃ navyā̀ ánu | mahát ta indra vīryàm bahvós te bálaṃ hitám árcann — || 8 || sahásraṃ sākám arcata pári shṭobhata viṅṣatíḥ | ṣataínam ánv anonávur índrāya bráhmódyatam árcann — || 9 || índro vṛitrásya távishīm nír ahan sáhasa sáhaḥ | mahát tád asya paúṅsyaṃ vṛitráṃ jaghanváñ asṛijad árcann — || 10 ||

॥११॥ इमे चित्तव मन्यवे वेपेते भियसा मही ।
यदिन्द्र वज्रिन्नोजसा वृत्रं मरुत्वाँ अवधीरर्चन्ननु स्वराज्यम् ॥११॥

imé cit táva manyáve vépete bhiyása mahí | yád indra vajrinn ójasa vṛitrám marútvañ ávadhīr árcann — || 11 ||

May the resplendent lower self strike the devil of ignorance on the temple with his hundred edged-bolt of determination, and, exalting with devotion, may he provide means of sustenance for his sense-organs, manifesting his own sovereignty. 6

O resplendent self, seated on the lofty hill, possessor of firm determination, verily, your prowess is undisputed since you, with your skill, have slain that deceptive beast of ignorance, manifesting your own sovereignty. 7

The bolts of determination are scattered over the ninety nine (i. e. numberless) channels. Great, indeed, is your prowess, O self, your strength is deposited in your arms, manifesting your own sovereignty. 8

May the thousand mortal elements of our body-complex worship together the glory of the resplendent self. The twenty (10 organs of cognition and work and 10 vital elements) have honoured (his praise);a hundred (numerous) threads of the spinal cord repeatedly glorify him. These laudatory expressions are for you, O resplendent self, manifesting your own sovereignty. 9

The lower self, the resplendent, has smitten down the power of the devil of ignorance,—might with stronger might; great is his manhood, wherewith having destroyed the ignorance, he released the channels of wisdom, manifesting his own sovereignty. 10

Yea, even this great pair of worlds—the exterior and inner realm—tremble in terror at your wrath. When assisted by the vital principles, you are able to slay the devil of ignorance with your prowess, manifesting your own sovereignty. 11

असि हि वीर सेन्योऽसि भूरि परादृदिः ।
असि दुभ्रस्य चिद्वृधो यजमानाय शिक्षसि सुन्वते भूरि ते वसु ॥२॥
यदुदीरत आजयो धृष्णवे धीयते धना ।
युक्ष्वा मदच्युता हरी कं हनः कं वसौ दधोऽस्माँ इन्द्र वसौ दधः ॥३॥
क्रत्वा महाँ अनुष्वधं भीम आ वावृधे शवः ।
श्रिय ऋष्व उपाकयोर्नि शिप्री हरिवान्दधे हस्तयोर्वज्रमायसम् ॥४॥
आ पप्रौ पार्थिवं रजो बद्बधे रोचना दिवि ।
न त्वावाँ इन्द्र कश्चन न जातो न जनिष्यतेऽति विश्वं ववक्षिथ ॥५॥

ási hí vīra sényó 'si bhū́ri parādadíḥ | ási dabhrásya cid vṛidhó yájamānāya ṣikshasi sunvaté bhū́ri te vásu || 2 || yád udírata ājáyo dhṛishṇáve dhīyate dhánā | yukshvā́ madacyútā hárī káṃ hánaḥ káṃ vásau dadho 'smā́ñ indra vásau dadhaḥ || 3 || krátvā mahā́ñ anushvadhám bhīmá ā́ vāvṛidhe ṣávaḥ | ṣriyá ṛishvá upākáyor ní ṣiprí hárivān dadhe hástayor vájram āyasám || 4 || ā́ paprau pā́rthivaṃ rájo badbadhé rocanā́ diví | ná tvā́vāñ indra káṣ caná ná jātó ná janishyaté 'ti víṣvaṃ vavakshitha || 5 ||

॥२॥ यो अर्यो मर्तभोजनं पराददाति दाशुषे ।
इन्द्रो अस्मभ्यं शिक्षतु वि भजा भूरि ते वसु भक्षीय तव राधसः ॥६॥
मदेमदे हि नो ददिर्यूथा गवामृजुक्रतुः ।
सं गृभाय पुरू शतोभयाहस्त्या वसु शिशीहि राय आ भर ॥७॥

yó aryó martabhójanam parādádāti dāṣúshe | índro asmábhyaṃ ṣikshatu ví bhajā bhū́ri te vásu bhakshīyá táva rā́dhasaḥ || 6 || máde-made hí no dadír yūthā́ gávām ṛijukrátuḥ | sáṃ gṛibhāya purú ṣatóbhayāhastyā́ vásu ṣiṣīhí rāyá ā́ bhara || 7 ||

May speedy coursers (mind and sense-organs) bring resplendent Self of unresisted might here to the place of praises and worship conducted by seers and common folk. 2

O destroyer of the devil of ignorance, ascend your chariot, for your horses have been yoked to it by prayer. May the sound of pressing stone (of mind and vital elements) draw your attention towards us. 3

O resplendent Self, accept these immortal, exhilarating sweet devotional expressions. The streams of this stimulating elixir have been flowing for you here at the sacred place of holy worship. 4

May we sing glory without delay to the resplendent Self, and recite hymns in His praise. Let the bubbling drops of spiritual elixir exhilarate Him ; may you pay reverence to His supreme strength. 5

O resplendent Self, may you yoke your steeds (sense-organs). There is no better charioteer (a guide) than you. None surpasses you in your strength, none with horses howsoever good and trained. 6

Assuredly you alone, O resplendent Self, are the undisputed sovereign and bestower of the wealth of activity to those who offer you oblations. O Love ! 7

Like a weed trampled by foot, when would He crush the greedy and miser who does not offer oblations to the loving resplendent Self. O Love ! 8

He, who with sweet devotional melodies, honours the resplendent Self, verily he gains tremendous strength. O Love ! 9

स्वादोरित्था विषूवतो मध्वः पिबन्ति गौर्यः ।
या इन्द्रेण सयावरीर्वृष्णा मदन्ति शोभसे वस्वीरनु स्वराज्यम् ॥१०॥
॥७॥ ता अस्य पृशनायुवः सोमं श्रीणन्ति पृश्नयः ।
प्रिया इन्द्रस्य धेनवो वज्रं हिन्वन्ति सायकं वस्वीरनु स्वराज्यम् ॥११॥
ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः ।
व्रतान्यस्य सश्चिरे पुरूणि पूर्वचित्तये वस्वीरनु स्वराज्यम् ॥१२॥
इन्द्रो दधीचो अस्थभिर्वृत्राण्यप्रतिष्कुतः । जघान नवतीर्नव ॥१३॥
इच्छन्नश्वस्य यच्छिरः पर्वतेष्वपश्रितम् । तद्विदच्छर्यणावति ॥१४॥
अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम् । इत्था चन्द्रमसो गृहे ॥१५॥

svādór itthā́ vishūváto mádhvaḥ pibanti gauryàḥ | yā́ índreṇa sayā́varīr vṛíshṇā mádanti ṣobháse vásvīr ánu svarā́jyam || 10 ||

tā́ asya pṛiṣanāyúvaḥ sómaṃ ṣrīṇanti pṛ́ṣnayaḥ | priyā́ índrasya dhenávo vájraṃ hinvanti sā́yakaṃ vásvīr — || 11 || tā́ asya námasā sáhaḥ saparyánti prácetasaḥ | vratā́ny asya saṣcire purū́ṇi pūrvácittaye vásvīr — || 12 || índro dadhīcó asthábhir vṛitrā́ṇy ápratishkutaḥ | jaghā́na navatír náva || 13 || ichánn áṣvasya yác chírah párvateshv ápaṣritam | tád vidac charyaṇā́vati || 14 || átrā́ha gór amanvata nā́ma tváshṭur apīcyàm | itthā́ candrámaso gṛihé || 15 ||

॥८॥ को अद्य युङ्क्ते धुरि गा ऋतस्य शिमीवतो भामिनो दुर्हृणायून् ।
आसन्निषून्हृत्स्वसो मयोभून्य एषां भृत्यामृणधत्स जीवात् ॥१६॥
क ईषते तुज्यते को बिभाय को मंसते सन्तमिन्द्रं को अन्ति ।
कस्तोकाय क इभायोत रायेऽधि ब्रवत्तन्वे३ को जनाय ॥१७॥

kó adyá yunkte dhurí gā́ ṛitásya ṣímīvato bhāmíno durhṛiṇāyū́n | asánnishūn hṛitsváso mayobhū́n yá eshāṃ bhṛityā́m ṛiṇádhat sá jīvat || 16 || ká īshate tujyáte kó bibhāya kó maṅsate sántam índram kó ánti | kás tokā́ya ká íbhāyotá rāyé 'dhi bravat tanvè kó jánāya || 17 ||

The pure intellects, associated with mighty resplendent Self for the sake of splendour, taste the sweet diffused spiritual elixir and rejoice in their own sovereignty. 10

Craving for his nearness, various intellectuals mingle the spiritual elixir with their own knowledge. May the milch-kine, dear to the resplendent Self, direct his firm, over-powering determination against the adversaries and rejoice in his sovereignty. 11

These knowledge-giving intellects, at the very outset, honour His victorious might with veneration, and closely follow His laws to win their due pre-eminence, and rejoice in His own sovereignty. 12

The resplendent Self destroys ninety times nine (innumerable) evils with the help of the rock-like firmness of devotees. 13

Searching for the source of vigour hidden among the mountains, He finds it among true seekers. 14

Then, verily, he recognizes the essential form of the Creators's radiance in the mansion of the mind (moving moon). 15

Who yokes today unto the pole of eternal law the vigorous and radiant horses (sense-organs), whose fury is unbearable and in whose mouths are heart-piercing and bliss-bestowing arrows ? Long shall he live who honours their services, and feeds them well. 16

When one feels that the lower resplendent self is near the Supreme one, then who flees forth ? Who suffers ? Who is afraid ? Who is aware that the resplendent Self is near ? Who is that one, so close and near ? Who would importune the supreme Self for securing progeny, elephants, property, physical health and a large family ? 17

को अ॒ग्निमी॑ट्टे ह॒विषा॑ घृ॒तेन॑ स्रु॒चा य॑जाता ऋ॒तुभि॑र्ध्रु॒वेभिः॑ ।
कस्मै॑ दे॒वा आ व॑हाना॒शु होम॒ को मं॑सते वी॒तिहो॑त्रः सुदे॒वः ॥१८॥
त्वम॒ङ्ग प्र शं॑सिषो दे॒वः श॑विष्ठ॒ मर्त्य॑म् ।
न त्वद॒न्यो म॑घवन्नस्ति मर्डि॒तेन्द्र॒ ब्रवी॑मि ते॒ वचः॑ ॥१९॥
मा ते॒ राधां॑सि॒ मा त॑ ऊ॒तयो॑ वसो॒ऽस्मान्कदा॑ च॒ना द॑भन् ।
विश्वा॑ च न उपमिमी॒हि मा॑नुष॒ वसू॑नि चर्ष॒णिभ्य॒ आ ॥२०॥

kó agním

ıtte havísha ghriténa srucá yajata ritúbhir dhruvébhiḥ | kásmai devá á vahān asú hóma kó mańsate vitíhotraḥ sudeváḥ || 18 || tvám angá prá saṅsisho deváḥ savishṭha mártyam | ná tvád anyó maghavann asti marditéndra brávimi te vácaḥ || 19 || má te rádhańsi má ta ūtáyo vaso 'smán káda caná dabhan | vísva ca na upamimīhí manusha vásūni carshaṇíbhya á || 20 ||

[अथ चतुर्दशोऽनुवाकः ॥] (८५) पञ्चाशीतितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । मरुतो देवताः । (१-४, ६-११) प्रथमादि-चतुर्ऋचां षष्ठ्यादिषण्णाञ्च जगती, (५, १२) पञ्चमीद्वादश्योश्च त्रिष्टुप् छन्दसी ॥

॥९॥ प्र ये शुम्भ॑न्ते॒ जन॑यो॒ न सप्त॑यो॒ याम॑न्रु॒द्रस्य॑ सू॒नवः॑ सु॒दंस॑सः ।
रोद॑सी॒ हि म॒रुत॑श्चक्रि॒रे वृ॒धे मद॑न्ति वी॒रा वि॒दथे॑षु॒ घृष्व॑यः ॥१॥
त उ॑क्षि॒तासो॑ महि॒मान॑माशत दि॒वि रु॒द्रासो॒ अधि॑ चक्रि॒रे सदः॑ ।
अर्च॑न्तो अ॒र्कं ज॒नय॑न्त इन्द्रि॒यमधि॒ श्रियो॑ दधिरे॒ पृश्नि॑मातरः ॥२॥

85

Prá yé súmbhante jánayo ná sáptayo yáman rudrásya sūnávaḥ sudáńsasaḥ | ródasī hí marútas cakriré vridhé mádanti virá vidátheshu ghríshvayaḥ || 1 || tá ukshitáso mahimánam ásata diví rudráso ádhi cakrire sádaḥ | árcanto arkáṃ janáyanta indriyám ádhi sríyo dadhire prísnimātaraḥ || 2 ||

To the one, who has well known the resplendent supreme Self, of what further use would be to offer to the fire the oblations of butter with spoons and ladles, from season to season ? To whom do the divine forces quickly bring the blessings that have been called for ? 18

O my Love, O mighty resplendent Self, may you be with us and be favourable to the mortals. There is none else to give us felicity. For you alone I recite my praises. 19

Let not your bounteous gifts, and let not your protective powers fail us, O supreme Self, any time. O lover of mankind, please bring to us all sorts of riches. 20

85

The vital principles, offsprings of cosmic vital powers, are performers of mighty deeds and swift in movements. When they go forth they decorate themselves like females. They are gliders through the space within body. They are brave and promote the welfare of heaven and earth and take delight in accomplishing noble deeds. 1

The cosmic vital principles have attained majesty in the upper part of body. Through dedication these vital elements in the body have generated consciousness in the sense-organs. These offsprings of the firmament have put on glory, and having functioned specifically in their respective regions have attained their exalted importance. 2

गोमातरो यच्छुभयन्ते अञ्जिभिस्तनूषु शुभ्रा दधिरे विरुक्मतः ।
बाधन्ते विश्वमभिमातिनमप वर्त्मान्येषामनु रीयते घृतम् ॥३॥
वि ये भ्राजन्ते सुमखास ऋष्टिभिः प्रच्यावयन्तो अच्युता चिदोजसा ।
मनोजुवो यन्मरुतो रथेष्वा वृषव्रातासः पृषतीरयुग्ध्वम् ॥४॥
प्र यद्रथेषु पृषतीरयुग्ध्वं वाजे अद्रिं मरुतो रंहयन्तः ।
उतारुषस्य वि ष्यन्ति धाराश्चर्मेवोदभिर्व्युन्दन्ति भूम ॥५॥
आ वो वहन्तु सप्तयो रघुष्यदो रघुपत्वानः प्र जिगात बाहुभिः ।
सीदता बर्हिरुरु वः सदस्कृतं मादयध्वं मरुतो मध्वो अन्धसः ॥६॥

gómātaro yác chubháyante añjíbhis tanū́shu ṣubhrā́ dadhire virúkmataḥ | bā́dhante víṣvam abhimātínam ápa vártmāny eshām ánu rīyate ghṛitám || 3 || ví yé bhrā́jante sú̄makhasa ṛishṭíbhiḥ pracyaváyanto ácyutā cid ójasā | manojúvo yán maruto rátheshv ā́ vṛíshavrātāsaḥ pṛíshatīr áyugdhvam || 4 || prá yád rátheshu pṛíshatīr áyugdhvam vā́je ádrim maruto raṅháyantaḥ | utārushásya ví shyanti dhā́rāṣ cárm evodábhir vy ùndanti bhū́ma || 5 || ā́ vo vahantu sáptayo raghushyádo raghupátvānaḥ prá jigāta bāhúbhiḥ | sīdatā́ barhír urú vaḥ sádas kṛitám mādáyadhvam maruto mádhvo ándhasaḥ || 6 ||

॥१०॥ तेऽवर्धन्त स्वतवसो महित्वना नाकं तस्थुरुरु चक्रिरे सदः ।
विष्णुर्यद्धावद्वृषणं मदच्युतं वयो न सीदन्नधि बर्हिषि प्रिये ॥७॥

té 'vardhanta svátavaso mahitvanā́ nā́kaṃ tasthúr urú cakrire sádaḥ | víshṇur yád dhā́vad vṛíshaṇam madacyútaṃ váyo ná sīdann ádhi barhíshi priyé || 7 ||

When they, the children of the sky, shine in bright attire, and on their fair limbs lie their golden ornaments, they are saved from every adversary. All the prosperity flows down to them like waters following their traces. 3

The vital principles, the participators in the sacrifice within the body, glitter with their firm determination and overthrow with their strength even that which is never overthrown. Their colourful desires are very much like the spotted deer yoked to a chariot. They are swift as mind; their object is the showering of blessings. 4

When the vital principles harness their body chariots with the deer-like spotted desires, the torrents of rain from the dark-red clouds rush forth and drench the earth like a hide with water. 5

May your swift-gliding waves bear you here towards the place of sacred performance, and may you come here swiftly with your arms. May you sit on the lawn where a wide seat is made for you. May you delight yourselves with the delicious offerings. 6

Strong in their inherent strength to greatness have these vital principles grown, and having stepped to the firmament have made it their dwelling. The all-pervading God has provided protection to this sacred ritual which is the bestower of all desires and which confers delight. May you, the vital principles, come, quickly as birds, and sit down upon the pleasant lawn. 7

शूरा इवेद्युयुधयो न जग्मयः श्रवस्यवो न पृतनासु येतिरे ।
भयन्ते विश्वा भुवना मरुद्भ्यो राजान इव त्वेषसंदृशो नरः ॥८॥
त्वष्टा यद्वज्रं सुकृतं हिरण्ययं सहस्रभृष्टिं स्वपा अवर्तयत् ।
धत्त इन्द्रो नर्यपांसि कर्तवेऽहन्वृत्रं निरपामौब्जदर्णवम् ॥९॥
ऊर्ध्वं नुनुद्रेऽवतं त ओजसा दादृहाणं चिद्बिभिदुर्वि पर्वतम् ।
धमन्तो वाणं मरुतः सुदानवो मदे सोमस्य रण्यानि चक्रिरे ॥१०॥
जिह्मं नुनुद्रेऽवतं तया दिशासिञ्चन्नुत्सं गोतमाय तृष्णजे ।
आ गच्छन्तीमवसा चित्रभानवः कामं विप्रस्य तर्पयन्त धामभिः ॥११॥
या वः शर्म शशमानाय सन्ति त्रिधातूनि दाशुषे यच्छताधि ।
अस्मभ्यं तानि मरुतो वि यन्त रयिं नो धत्त वृषणः सुवीरम् ॥१२॥

ṣúra ivéd yúyudhayo ná jágmayaḥ ṣravasyávo ná pṛítanasu yetire | bháyante víṣva bhúvana marúdbhyo rájana iva tveshásaṃdṛiṣo nárah || 8 || tváshṭa yád vájraṃ súkṛitaṃ hiraṇyáyaṃ sahásrabhṛishṭiṃ svápa ávartayat | dhattá índro náry ápāṅsi kártavé 'han vṛitráṃ nír apám aubjad arṇavám || 9 || ūrdhváṃ nunudre 'vatáṃ tá ójasa dadṛihāṇáṃ cid bibhidur ví párvatam | dhámanto vāṇám marútaḥ sudánavo máde sómasya ráṇyani cakrire || 10 || jihmáṃ nunudre 'vatáṃ táya diṣásiñcann útsaṃ gótamaya tṛishṇáje | á gachantīm ávasa citrábhanavaḥ kámaṃ víprasya tarpayanta dhámabhiḥ || 11 || yá vaḥ ṣárma ṣaṣamanáya sánti tridhátūni daṣúshe yachatádhi | asmábhyaṃ táni maruto ví yanta rayíṃ no dhatta vṛishaṇaḥ suvíram || 12 ||

(८६) षडशीतितमं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । मरुतो देवताः । गायत्री छन्दः ॥

॥११॥ मरुतो यस्य हि क्षये पाथा दिवो विमहसः । स सुगोपातमो जनः ॥१॥

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Máruto yásya hí ksháye pathá divó vimahasaḥ | sá sugopátamo jánaḥ || 1 ||

Like brave heroes, desirous of fight, vital principles rush about, and like fame-seeking combatants, they strive in war. Although every creature is afraid of them, they are fearless and terrible to behold. 8

The supreme architect, deft of hand, devises the golden, thousand-edged, and skilfully fashioned weapon of resolute determination. The resplendent Self receives it to perform heroic deeds. He by this destroys the devil of ignorance and forces out of the weapon the stream of virtuous actions. 9

They with their vigorous strength pursue dark deep forces upon high, and, cleave asunder the mountain of ignorance that obstructs the path; the munificent architects, the vital principles, blow upon their pipes in the wild joy of victory of their glorious deeds. 10

Just as the expert engineer constructs canals of water through the winding channels to the place where water is scarce, similarly, the vital principles bring rejuvenation to the thirsty sense-organs. The variously radiant vital principles thus gratify the desires of the sense-organs with life-sustaining waters. 11

Whatever three-fold blessings there are, O vital principles, provide them all to the person who offers homage to you and who is the donor of oblations. Extend the same boons unto us, O vital principles, bestowers of all good, and give us wealth with noble offspring. 12

86

The person in whose abode the vital elements, descending from the inner resplendent region, have been well-received, is entitled to have graces from the best protector. 1

यज्ञैर्वा यज्ञवाहसो विप्रस्य वा मतीनाम् । मरुतः शृणुता हवम् ॥२॥
उत वा यस्य वाजिनोऽनु विप्रमतक्षत । स गन्ता गोमति व्रजे ॥३॥
अस्य वीरस्य बर्हिषि सुतः सोमो दिविष्टिषु । उक्थं मदश्च शस्यते ॥४॥
अस्य श्रोषन्त्वा भुवो विश्वा यश्चर्षणीरभि । सूरं चित्सस्रुषीरिषः ॥५॥

yajñaír va yajñavahaso víprasya va matinám | márutaḥ srinutá hávam || 2 || utá va yásya vajíno 'nu vípram átakshata | sá gánta gómati vrajé || 3 || asyá vīrásya barhíshi sutáḥ sómo díviṣhṭishu | ukthám mádaṣ ca ṣasyate || 4 || asyá ṣroshantv á bhúvo víṣva yáṣ carshaṇír abhí | súraṃ cit sasrúshīr íshaḥ || 5 ||

॥१२॥ पूर्वीभिर्हि ददाशिम शरद्भिर्मरुतो वयम् । अवोभिश्चर्षणीनाम् ॥६॥
सुभगः स प्रयज्यवो मरुतो अस्तु मर्त्यः । यस्य प्रयांसि पर्षथ ॥७॥
शशमानस्य वा नरः स्वेदस्य सत्यशवसः । विदा कामस्य वेनतः ॥८॥
यूयं तत्सत्यशवस आविष्कर्त महित्वना । विध्यता विद्युता रक्षः ॥९॥
गूहता गुह्यं तमो वि यात विश्वमत्रिणम् । ज्योतिष्कर्ता यदुश्मसि ॥१०॥

pūrvíbhir hí dadaṣimá ṣarádbhir maruto vayám | ávobhiṣ carshaṇīnám || 6 || subhágaḥ sá prayajyavo máruto astu mártyaḥ | yásya práyāṅsi párshatha || 7 || ṣaṣamānásya vā naraḥ svédasya satyaṣavasaḥ | vidá kámasya vénataḥ || 8 || yūyáṃ tát satyaṣavasa āvísh karta mahitvaná | vídhyatā vidyútā rákshaḥ || 9 || gúhatā gúhyaṃ támo ví yāta víṣvam atríṇam | jyótish kartā yád uṣmási || 10 ||

Honoured with worship, O vital breaths, the bearers of sacrificial performances, listen to the invocations of the sage and the wise, even without offerings. 2

The devotee, whom you vouchsafe to be a noble sage, is assuredly blessed with sense organs rich in wisdom, as a pasture rich in kine. 3

During the sacred performances of this pious devotee, sweet devotional blessings through hymns are showered in the daily rites—to add to his joy. 4

May strong vital breaths, victorious over all persons, listen and may this worshipper obtain food. 5

For, O vital breaths, through your loving and swift help, we have been offering oblations in many an autumn. 6

Fortunate is that mortal, O most adorable vital breaths, whose offerings you receive. 7

O truly strong brave vital breaths, you know the toil of him who sings your praise, and the hearty desire of him who loves you. 8

O source of true strength, may you manifest your greatness and with your lustre strike the wicked. 9

Dispel horrid darkness, drive off exploiters from us, and enkindle the light we long for. 10

(८७) सप्ताशीतितमं सूक्तम्

(१–६) षड्टचस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । मरुतो देवताः । जगती छन्दः ॥

॥१३॥ प्रत्वक्षसः प्रतवसो विरप्शिनोऽनानता अविथुरा ऋजीषिणः ।
जुष्टतमासो नृतमासो अञ्जिभिर्व्यानज्रे के चिदुस्रा इव स्तृभिः ॥१॥
उपह्वरेषु यदचिध्वं ययिं वय इव मरुतः केन चित्पथा ।
श्चोतन्ति कोशा उप वो रथेष्वा घृतमुक्षता मधुवर्णमर्चते ॥२॥
प्रैषामज्मेषु विथुरेव रेजते भूमिर्यामेषु यद्ध युञ्जते शुभे ।
ते क्रीळयो धुनयो भ्राजदृष्टयः स्वयं महित्वं पनयन्त धूतयः ॥३॥
स हि स्वसृत्पृषदश्वो युवा गणो३ऽया ईशानस्तविषीभिरावृतः ।
असि सत्य ऋणयावानेद्योऽस्या धियः प्राविताथा वृषा गणः ॥४॥
पितुः प्रत्नस्य जन्मना वदामसि सोमस्य जिह्वा प्र जिगाति चक्षसा ।
यदीमिन्द्रं शम्यृक्वाण आशतादिन्नामानि यज्ञियानि दधिरे ॥५॥
श्रियसे कं भानुभिः सं मिमिक्षिरे ते रश्मिभिस्त ऋक्वभिः सुखादयः ।
ते वाशीमन्त इष्मिणो अभीरवो विद्रे प्रियस्य मारुतस्य धाम्नः ॥६॥

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Prátvakshasaḥ prátavaso virapṣínó 'nānatā ávithurā ṛijīshíṇaḥ | júshṭatamāso nṛítamāso añjíbhir vy ānajre ké cid usrā́ iva stṛíbhiḥ || 1 || upahvaréshu yád ácidhvaṃ yayíṃ váya iva marutaḥ kéna cit pathā́ | ṣcótanti kóṣā úpa vo rátheshv ā́ ghṛitám ukshatā mádhuvarṇam árcate || 2 || praíshām ájmeshu vithuréva rejate bhū́mir yā́meshu yád dha yuñjáte ṣubhé | té krīḷáyo dhúnayo bhrā́jadṛishṭayaḥ svayám mahitvám panayanta dhū́tayaḥ || 3 || sá hí svasṛít pṛíshadaṣvo yúvā gaṇó 'yā́ īṣānás távishībhir ā́vṛitaḥ | ási satyá ṛiṇayā́vā́nedyo 'syā́ dhiyáḥ prāvitā́thā vṛíshā gaṇáḥ || 4 || pitúḥ pratnásya jánmanā vadāmasi sómasya jihvā́ prá jigāti cákshasā | yád īm índraṃ ṣámy ṛíkvāṇa ā́ṣatā́d ín nā́māni yajñíyāni dadhire || 5 || ṣriyáse kám bhānúbhiḥ sám mimikshire té raṣmíbhis tá ṛíkvabhiḥ sukhādáyaḥ | té vā́ṣīmanta ishmíṇo ábhīravo vidré priyásya mā́rutasya dhā́mnaḥ || 6 ||

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O annihilators of enemies, strong-limbed, loud singing, never yielding, never trembling, receivers of elixir, the best-loved, the foremost leaders, may you display yourselves with glittering ornaments, conspicuous like stars in heaven. 1

When, O vital principles, you pile the moving clouds on and close to the hilly slopes; you are like birds flying in several directions. Everywhere clouds shed forth the rain, stored in your cars. May you drop sweetness, honey-hued, around you, for him who sings your praise. 2

When on their way vital principles yoke their aura of waves for victory, earth trembles as a weakling, and works like a deserted wife. They are sportive, progressive, armed with glittering spears, and pounce on all. They themselves announce their own mightiness. 3

The troops of vital principles are wave-borne, ever young, with vigour and are the Lord of this earth. They are truthful liberators from debt, blameless shedders of rain, and are protectors of our sacred rites. 4

We the devotees have learnt from the ancestral traditions that the vital principles are very much associated with the procurement of the elixir of life. These vital principles also help the resplendent Self in the conflict against evils. And, therefore, we sing the attributes of these vital principles with so many glorious names during these sacred performances. 5

These vital principles, having gained splendour through the rays of the sun, join to shed rain and make all happy. They, armed with their spears, decorated as if with bright rings, are fearless and swift-moving. Thus they obtain their highest glory among divine powers. 6

(८८) अष्टाशीतितमं सूक्तम्

(१-६) षळृचस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । मरुतो देवताः । (१,६) प्रथमाषष्ठ्योर्ऋचोः प्रस्तारपङ्क्तिः, (२-४) द्वितीयादितृचस्य त्रिष्टुप्, (५) पञ्चम्याश्च विराड्रूपा छन्दांसि ॥

॥१४॥ आ विद्युन्मद्भिर्मरुतः स्वर्कै रथेभिर्यात ऋष्टिमद्भिरश्वपर्णैः ।
आ वर्षिष्ठया न इषा वयो न पप्तता सुमायाः ॥१॥
तेऽरुणेभिर्वरमा पिशङ्गैः शुभे कं यान्ति रथतूर्भिरश्वैः ।
रुक्मो न चित्रः स्वधितीवान्पव्या रथस्य जङ्घनन्त भूम ॥२॥
श्रिये कं वो अधि तनूषु वाशीर्मेधा वना न कृणवन्त ऊर्ध्वा ।
युष्मभ्यं कं मरुतः सुजातास्तुविद्युम्नासो धनयन्ते अद्रिम् ॥३॥
अहानि गृध्राः पर्या व आगुरिमां धियं वार्कार्यां च देवीम् ।
ब्रह्म कृण्वन्तो गोतमासो अर्कैरूर्ध्वं नुनुद्र उत्सधिं पिबध्यै ॥४॥
एतत्त्यन्न योजनमचेति सस्वर्ह यन्मरुतो गोतमो वः ।
पश्यन्हिरण्यचक्रानयोदंष्ट्रान्विधावतो वराहून् ॥५॥
एषा स्या वो मरुतोऽनुभर्त्री प्रति ष्टोभति वाघतो न वाणी ।
अस्तोभयद्वृथासामनु स्वधां गभस्त्योः ॥६॥

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Á vidyúnmadbhir marutaḥ svarkaí ráthebhir yāta ṛishṭimádbhir áṣvaparṇaiḥ | á várshishṭhayā na ishá váyo ná paptatā sumāyāḥ || 1 || tè 'ruṇébhir váram á piṣáñgaiḥ ṣubhé káṃ yānti rathatúrbhir áṣvaiḥ | rukmó ná citráḥ svádhitīvān pavyá ráthasya jañghananta bhúma || 2 || ṣriyé káṃ vo ádhi tanúshu vā́ṣīr medhá vánā ná kriṇavanta ūrdhvá | yushmábhyaṃ kám marutaḥ sujātās tuvidyumnáso dhanayante ádrim || 3 || áhāni gṛídhrāḥ páry á va águr imáṃ dhíyaṃ vārkāryáṃ ca devím | bráhma kriṇvánto gótamāso arkaír ūrdhváṃ nunudra utsadhím píbadhyai || 4 || etát tyán ná yójanam aceti sasvár ha yán maruto gótamo vaḥ | páṣyan híraṇyacakrān áyodaṅshṭrān vidhávato varáhūn || 5 || eshá syá vo maruto 'nubhartrí práti shṭobhati vāgháto ná vā́ṇī | ástobhayad vṛíthāsām ánu ṣvadhám gábhastyoḥ || 6 ||

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Come hither, O vital principles, on your lightning-laden aura of vitality vibrant with sweet songs, armed with sharp weapons and winged with divine waves. Fly to us with noblest riches like birds, O mighty powers. 1

With their red-hued divine waves and aura of vitality they come for the benediction of their devotees. They are brilliant like gold, destroyers of foes, inflicters of punitive justice and they with their terrific brilliance of vitality and speed frighten all the inhabitants of earth. 2

For the subjugation of desires, you decorate your persons with effective weapons. You inspire intellect to heights like tall trees. O well-born vital breaths, for you the extremely enlightened worshippers procure offerings from even inaccessible quarters. 3

O men of intellect, desirous of water, the days of fortune have come to you. For those who are thirsty, the means of procuring water have been invoked. The very wise men with their invocations have constructed the reservoir to supply spiritual water. 4

When the gifted poet sees the clouds, he feels as if there has appeared before him a brave youth carrying weapons of golden wheels and iron tusks. Thus inspired the poet sings a song the like of which is never sung before. 5

To every one of you, O vital principles, this freshening draught of spiritual elixir rushes like the voice of one who prays. It rushes freely forth from our hearts as these devotions flow towards you. 6

(८९) एकोननवतितमं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । विश्वे देवा देवताः । (१–५, ७) प्रथमादिपञ्चर्चां सप्तम्याश्च जगती, (६) षष्ठ्या विराट्स्थाना, (८–१०) अष्टम्यादितृचस्य च त्रिष्टुप् छन्दांसि ॥

॥१५॥ आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः ।
देवा नो यथा सदमिद्वृधे असन्नप्रायुवो रक्षितारो दिवेदिवे ॥१॥
देवानां भद्रा सुमतिर्ऋजूयतां देवानां रातिरभि नो नि वर्तताम् ।
देवानां सख्यमुप सेदिमा वयं देवा न आयुः प्र तिरन्तु जीवसे ॥२॥
तान्पूर्वया निविदा हूमहे वयं भगं मित्रमदितिं दक्षमस्रिधम् ।
अर्यमणं वरुणं सोममश्विना सरस्वती नः सुभगा मयस्करत् ॥३॥

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Á no bhadrā́ḥ krátavo yantu viṣvátó 'dabdhāso áparītāsa udbhídaḥ | devā́ no yáthā sádam íd vṛidhé ásann áprāyuvo rakshitā́ro divé-dive || 1 || devā́nām bhadrā́ sumatír ṛijūyatā́ṃ devā́nāṃ rātír abhí no ní vartatām | devā́nāṃ sakhyám úpa sedimā vayáṃ devā́ na ā́yuḥ prá tirantu jīváse || 2 || tā́n pū́rvayā nivídā hūmahe vayám bhágam mitrám áditiṃ dáksham asrídham | aryamáṇaṃ váruṇaṃ sómam aṣvínā sárasvatī naḥ subhágā máyas karat || 3 ||

तन्नो वातो मयोभु वातु भेषजं तन्माता पृथिवी तत्पिता द्यौः ।
तद्ग्रावाणः सोमसुतो मयोभुवस्तदश्विना शृणुतं धिष्ण्या युवम् ॥४॥
तमीशानं जगतस्तस्थुषस्पतिं धियंजिन्वमवसे हूमहे वयम् ।
पूषा नो यथा वेदसामसद्वृधे रक्षिता पायुरदब्धः स्वस्तये ॥५॥

tán no vā́to mayobhú vātu bheshajáṃ tán mātā́ pṛithiví tát pitā́ dyaúḥ | tád grā́vāṇaḥ somasúto mayobhúvas tád aṣvinā ṣṛiṇutaṃ dhishṇyā yuvám || 4 || tám ī́ṣānaṃ jágatas tasthúshas pátiṃ dhiyaṃjinvám ávase hūmahe vayám | pūshā́ no yáthā védasām ásad vṛidhé rakshitā́ pāyúr ádabdhaḥ svastáye || 5 ||

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May such auspicious, never-failing, and, elevating works, as are done without any compulsion, be achieved by us in all directions of activity. May the divines grant us protection day after day without any obstruction in our progress. 1

May the benevolent wisdom of the straightforward sages be ours. May the generosity of godly men and their friendship descend on us. May they grant long life that we may enjoy fully. 2

Then we invoke with traditional compliments prosperous men, well-wishers, preceptors, custodians, judges, aesthetes, physicians, surgeons, and educationists. May they be auspicious and givers of happiness to us. 3

May the air be the healing cure for us, and so be the mother earth, and the father sun. May the medicinal juices exracted with the pressing stones be conducive to health. May you the expert physicians and surgeons listen to our prayers. 4

We invoke that sovereign Lord of all that stands or moves, and the inspirer of wisdom for our protection. As a nourisher, He has ever been the defender and promoter of our prosperity. May He continue to be an abiding guardian for our well-being. 5

॥१६॥ स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥६॥
पृषदश्वा मरुतः पृश्निमातरः शुभंयावानो विदथेषु जग्मयः ।
अग्निजिह्वा मनवः सूरचक्षसो विश्वे नो देवा अवसा गमन्निह ॥७॥
भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥८॥
शतमिन्नु शरदो अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम् ।
पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तोः ॥९॥
अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।
विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम् ॥१०॥

svastí na índro vṛiddhásravaḥ svastí naḥ pushá visvá-vedaḥ | svastí nas tárkshyo árishṭanemiḥ svastí no bṛíhas-pátir dadhātu || 6 || príshadasva marútaḥ príṣnimataraḥ ṣu-bhaṃyávāno vidátheshu jágmayaḥ | agnijihvá mánavaḥ sú-racakshaso víṣve no devá ávasá gamann ihá || 7 || bhadrám kárṇebhiḥ ṣriṇuyāma deva bhadrám paṣyemakshábhir ya-jatrāḥ | sthiraír áṅgais tushṭuváṅsas tanúbhir vy áṣema de-váhitaṃ yád áyuḥ || 8 || ṣatám ín nú ṣarádo ánti deva yá-tra naṣ cakrá jarásaṃ tanúnām | putráso yátra pitáro bhá-vanti má no madhyá rīrishatáyur gántoḥ || 9 || áditir dyaúr áditir antáriksham áditir matá sá pitá sá putráḥ | víṣve devá áditiḥ páñca jána áditir jatám áditir jánitvam || 10 ||

(९०) नवतितमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । विश्वे देवा देवताः ।
(१–८) प्रथमाद्यष्टर्चां गायत्री, (९) नवम्याश्चानुष्टुप् छन्दसी ॥

॥१७॥ ऋजुनीती नो वरुणो मित्रो नयतु विद्वान् । अर्यमा देवैः सजोषाः ॥१॥

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Ṛijunītí no váruṇo mitró nayatu vidván | aryamá de-vaíḥ sajóshaḥ || 1 ||

May the widely respected, the resplendent God, guard our welfare. May the all-knowing nourisher guard our welfare. May the creator of the cyclic universe ceaselessly guard our welfare. May the sovereign protector, with unblemished weapons, guard us for our prosperity. 6

May the vital principles, resembling soldiers riding spotted horses, offsprings of the variegated mother, resplendent, frequenters of the place of sacred worship, fire-tongued and rediant as the sun, come hither for our protection. 7

O learned people, may we with our ears listen to what is beneficial. O persons, worthy of sacred deeds, may we see with our eyes that is beneficial. May we, engaged in your praises, enjoy with firm limbs and sound bodies, a full term of life dedicated to God. 8

Hundred autumns are assigned to us by God in the midst of our passing existence subject to old age and decay. Those who are sons today shall be fathers tomorrow, and therefore, may we have no afflictions or infirmities in the midst of our life-span. 9

Eternity is sky, eternity is mid-air, eternity is mother and father, and son. Eternity is all the gods, eternity is the penta-classified men, eternity is all that hath been born and shall be born. 10

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May the persons, most virtuous and most dedicated, guide and lead us along straight paths. May the law-givers lead us to peace and harmony. 1

ते हि वस्वो॒ वस॑वाना॒स्ते अप्र॑मूरा म॒होभि॑: । व्र॒ता र॑क्षन्ते वि॒श्वाहा॑ ॥२॥
ते अ॒स्मभ्यं॒ शर्म॑ यंसन्न॒मृता॒ मर्त्ये॑भ्यः । बाध॑माना॒ अप॒ द्विष॑: ॥३॥
वि न॑: प॒थः सु॑वि॒ताय॑ चि॒यन्त्विन्द्रो॑ म॒रुत॑: । पू॒षा भगो॒ वन्द्या॑सः ॥४॥
उ॒त नो॒ धियो॒ गोअ॑ग्राः॒ पूष॒न्विष्ण॒वेव॑यावः । कर्ता॑ नः स्वस्ति॒मत॑: ॥५॥

té hí vásvo vásavanas té ápramura mahóbhiḥ | vratá rakshante viṣváha || 2 || té asmábhyaṃ sárma yaṅsann amríta mártyebhyaḥ | bádhamana ápa dvíshaḥ || 3 || ví naḥ patháḥ suvitáya ciyántv índro marútaḥ | púshá bhágo vándyasaḥ || 4 || utá no dhíyo góagraḥ púshan víshṇav évayavaḥ | kárta naḥ svastimátaḥ || 5 ||

॥१८॥ मधु॒ वाता॑ ऋताय॒ते मधु॑ क्षरन्ति॒ सिन्ध॑वः । माध्वी॑र्नः स॒न्त्वोष॑धीः ॥६॥
मधु॒ नक्त॑मु॒तोषसो॒ मधु॑म॒त्पार्थि॑वं॒ रज॑: । मधु॒ द्यौर॑स्तु नः पि॒ता ॥७॥
मधु॑मान्नो॒ वन॒स्पति॒र्मधु॑माँ अस्तु॒ सूर्य॑: । माध्वी॒र्गावो॑ भवन्तु नः ॥८॥
शं नो॑ मि॒त्रः शं वरु॑णः शं नो॑ भवत्वर्य॒मा ।
शं न॒ इन्द्रो॒ बृह॒स्पति॑: शं नो॒ विष्णु॑रुरुक्र॒मः ॥९॥

mádhu vátā ṛitāyaté mádhu ksharanti síndhavaḥ | mádhvír naḥ santv óshadhīḥ || 6 || mádhu náktam utósháso mádhumat párthivaṃ rájaḥ | mádhu dyaúr astu naḥ pitá || 7 || mádhumán no vánaspátir mádhumañ astu súryaḥ mádhvír gávo bhavantu naḥ || 8 || sáṃ no mitráḥ sáṃ váruṇaḥ sáṃ no bhavatv aryamá | sáṃ na índro bṛíhaspátiḥ sáṃ no víshṇur urukramáḥ || 9 ||

They are distributors of prosperity. They constantly preserve their laws by their own supremacy. 2

May they, who are immortals, give happiness to us, the mortals, and drive away our sufferings. 3

May the adorable head of the state, the guards and soldiers, the food-providers and the bestowers of wealth direct our paths, and may they lead us to prosperity. 4

The farmers, the protectors and the soldiers in our society make our functions accumulative of land and cattle and lead us to prosperity. 5

The wind blows sweetly on its own, the rivers glide on sweetly. May the herbs yield sweetness to us. 6

May the night be sweet, so also the dawn. May the dust of the earth be full of sweetness. May the celestial region be sweet to us. 7

May trees be sweet; may the sun be imbued with sweetness; may our milch-kine be sweet to us. 8

May the one, dedicated to the society, be gracious to us. May the one, most virtuous, be gracious to us. May the law-giver be gracious to us. May the supreme head be gracious to us. May the high priest be gracious to us. May the preserver of great courage be gracious to us. 9

(९१) एकनवतितमं सूक्तम्

(१-२३) त्रयोविंशत्यृचस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः। सोमो देवता। (१-४, १८-२३) प्रथमादिचतुर्ऋचामष्टादश्यादिषण्णाञ्च त्रिष्टुप्, (५-१६) पञ्चम्यादिद्वादशानां गायत्री, (१७) सप्तदश्याश्चोष्णिक् छन्दांसि ॥

॥१९॥ त्वं सोम प्र चिकितो मनीषा त्वं रजिष्ठमनु नेषि पन्थाम् ।
तव प्रणीती पितरो न इन्दो देवेषु रत्नमभजन्त धीराः ॥१॥
त्वं सोम क्रतुभिः सुक्रतुर्भूस्त्वं दक्षैः सुदक्षो विश्ववेदाः ।
त्वं वृषा वृषत्वेभिर्महित्वा द्युम्नेभिर्द्युम्न्यभवो नृचक्षाः ॥२॥
राज्ञो नु ते वरुणस्य व्रतानि बृहद्गभीरं तव सोम धाम ।
शुचिष्ट्वमसि प्रियो न मित्रो दक्षाय्यो अर्यमेवासि सोम ॥३॥
या ते धामानि दिवि या पृथिव्यां या पर्वतेष्वोषधीष्वप्सु ।
तेभिर्नो विश्वैः सुमना अहेळन्राजन्त्सोम प्रति हव्या गृभाय ॥४॥
त्वं सोमासि सत्पतिस्त्वं राजोत वृत्रहा । त्वं भद्रो असि क्रतुः ॥५॥

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Tváṃ soma prá cikito manīshá tváṃ rájishṭham ánu neshi pánthām | táva práṇītī pitáro na indo devéshu rátnam abhajanta dhírāḥ || 1 || tváṃ soma krátubhiḥ sukrátur bhūs tváṃ dákshaiḥ sudáksho viṣvávedāḥ | tváṃ vríshā vṛishatvébhir mahitvá dyumnébhir dyumny ábhavo nṛicákshāḥ || 2 || rájño nú te váruṇasya vratáni bṛihád gabhīráṃ táva soma dháma | ṣúcish ṭvám asi priyó ná mitró dakshā́yyo aryamévāsi soma || 3 || yá te dhámāni diví yá pṛithivyáṃ yá párvateshv óshadhīshv apsú | tébhir no víṣvaiḥ sumánā áheḷan rájan soma práti havyá gṛibhāya || 4 || tváṃ somasi sátpatis tváṃ rájotá vṛitrahá | tvám bhadró asi krátuḥ || 5 |

॥२०॥ त्वं च सोम नो वशो जीवातुं न मरामहे । प्रियस्तोत्रो वनस्पतिः ॥६॥

tváṃ ca soma no váṣo jīvátuṃ ná marāmahe | priyástotro vánaspátiḥ || 6 ||

91

You, blissful Lord, are known pre-eminently for wisdom. You lead us on the straight path under your guidance. O giver of happiness, our forefathers attained wisdom from the enlightened ones. 1

You, blissful Lord, are the achiever of merit through righteous acts. By your insight you are most wise and all-knowing. You are mighty by your power and greatness. You are glorious by your glories and guide all mortals. 2

In your acts you are royally virtuous, O blissful Lord. Your glory is great and profound. You are the purifier of all and you are the beloved benefactor. You are the cherisher of all and the law-giver. 3

Endowed with all your glories on heaven and earth, on mountains, in plants and in waters, O illustrious blissful Lord, may you be considerate, benign, and may you accept our homage. 4

O blissful Lord, you are an embodiment of protection and sovereignty. The destroyer of evil thoughts, you are also the well-wisher; you are sanctity personified. 5

O gracious and praise-loving Lord, you are the lord of medicinal plants; you are our life-cure. May you so bless us that we live without fearing death. 6

त्वं सोम महे भगं त्वं यून ऋतायते । दक्षं दधासि जीवसे ॥७॥
त्वं नः सोम विश्वतो रक्षा राजन्नघायतः । न रिष्येत्त्वावतः सखा ॥८॥
सोम यास्ते मयोभुव ऊतयः सन्ति दाशुषे । ताभिर्नोऽविता भव ॥९॥
इमं यज्ञमिदं वचो जुजुषाण उपागहि । सोम त्वं नो वृधे भव ॥१०॥

tváṃ soma mahé bhágaṃ tváṃ yū́na ṛitayaté | dákshaṃ dadhasi jīváse || 7 || tváṃ naḥ soma viṣváto ráksha rājann aghāyatáḥ | ná rishyet tvā́vataḥ sákhā || 8 || sóma yā́s te mayobhúva ūtáyaḥ sánti dāṣúshe | tā́bhir no 'vitā́ bhava || 9 || imáṃ yajñám idáṃ váco jujushāṇá upā́gahi | sóma tváṃ no vṛidhé bhava || 10 ||

॥२१॥ सोम गीर्भिष्ट्वा वयं वर्धयामो वचोविदः । सुमृळीको न आ विश ॥११॥
गयस्फानो अमीवहा वसुवित्पुष्टिवर्धनः । सुमित्रः सोम नो भव ॥१२॥
सोम रारन्धि नो हृदि गावो न यवसेष्वा । मर्य इव स्व ओक्ये ॥१३॥
यः सोम सख्ये तव रारणद्देव मर्त्यः । तं दक्षः सचते कविः ॥१४॥
उरुष्या णो अभिशस्तेः सोम नि पाह्यंहसः । सखा सुशेव एधि नः ॥१५॥

sóma gīrbhísh ṭvā vayáṃ vardháyāmo vacovídaḥ | sumṛiḷīkó na ā́ viṣa || 11 || gayasphā́no amīvahā́ vasuvít pushṭivárdhanaḥ | sumitráḥ soma no bhava || 12 || sóma rārandhí no hṛidí gā́vo ná yávaseshv ā́ | márya iva svá okyè || 13 || yáḥ soma sakhyé táva rārá̄ṇad deva mártyaḥ | táṃ dákshaḥ sacate kavíḥ || 14 || urushyā́ ṇo abhíṣasteḥ sóma ní pāhy áṅhasaḥ | sákhā suṣéva edhi naḥ || 15 ||

॥२२॥ आ प्यायस्व समेतु ते विश्वतः सोम वृष्ण्यम् । भवा वाजस्य संगथे ॥१६॥

ā́ pyāyasva sám etu te viṣvátaḥ soma vṛ́ishṇyam | bhávā vā́jasya saṃgathé || 16 ||

O blissful Lord, you give prosperity to those who live by your laws, whether old or young, and give them strength that they may live. 7

O blissful Lord, guard us from all sides from those who threaten us. Never let your friend, a devotee like me, be harmed. 8

O blissful Lord, give such eternal bliss to your worshipper that he for ever feels protected, and happy in your divine shelter. 9

O blissful Lord, cherish our noble sacrificial acts, accept our devotions and be nigh to make us prosperous. 10

We praise your glory in well-versed hymns and sing in divine melody. O blissful Lord, come and abide with us. 11

O blissful Lord, the enricher, the eradicator of disease, the possessor of all wealth, and the augmenter of nutriment, may you be a good friend to us. 12

O blissful Lord, may you rejoice, abiding in our hearts as milch kine in the grassy meeds, like a young man in his own house. 13

O blissful Lord, may the sage embrace in his fold that mortal man who delights in your friendship. 14

O blissful Lord, save us from slander, protect us from distress, and be unto us a gracious friend. 15

O blissful Lord, may you be approachable from all sides. May our vigour be directed towards you. May our knowledge, also be, concentrated in you. 16

आ प्यायस्व मदिन्तम सोम विश्वेभिरंशुभिः ।
भवा नः सुश्रवस्तमः सखा वृधे ॥१७॥
सं ते पयांसि समु यन्तु वाजाः सं वृष्ण्यान्यभिमातिषाहः ।
आप्यायमानो अमृताय सोम दिवि श्रवांस्युत्तमानि धिष्व ॥१८॥
या ते धामानि हविषा यजन्ति ता ते विश्वा परिभूरस्तु यज्ञम् ।
गयस्फानः प्रतरणः सुवीरोऽवीरहा प्र चरा सोम दुर्यान् ॥१९॥
सोमो धेनुं सोमो अर्वन्तमाशुं सोमो वीरं कर्मण्यं ददाति ।
सादन्यं विदथ्यं सभेयं पितृश्रवणं यो ददाशदस्मै ॥२०॥

ā́ pyāyasva madintama sóma víṣvebhir aṅṣúbhiḥ | bhávā naḥ suṣrávastamaḥ sákhā vridhé || 17 || sáṃ te páyāṅsi sám u yantu vā́jāḥ sáṃ vrí̥shṇyāny abhimātishā́haḥ | āpyā́yamāno amrítāya soma diví ṣrávāṅsy uttamā́ni dhishva || 18 || yā́ te dhā́māni havíshā yájanti tā́ te víṣvā paribhū́r astu yajñám | gayasphā́naḥ pratáraṇaḥ suvī́ró 'vīrahā prá carā soma dúryān || 19 || sómo dhenúṃ sómo árvantam āṣúṃ sómo vīráṃ karmaṇyàṃ dadāti | sādanyàṃ vidathyàṃ sabhéyam pitṛiṣrávaṇaṃ yó dádāṣad asmai || 20 ||

॥२३॥ अषाळ्हं युत्सु पृतनासु पप्रिं स्वर्षामप्सां वृजनस्य गोपाम् ।
भरेषुजां सुक्षितिं सुश्रवसं जयन्तं त्वामनु मदेम सोम ॥२१॥
त्वमिमा ओषधीः सोम विश्वास्त्वमपो अजनयस्त्वं गाः ।
त्वमा ततन्थोर्वन्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ ॥२२॥

áshāḷhaṃ yutsú pṛítanāsu pápriṃ svarshā́m apsā́ṃ vṛijánasya gopā́m | bhareshujā́ṃ sukshitíṃ suṣrávasaṃ jáyantaṃ tvā́m ánu madema soma || 21 || tvám imā́ óshadhīḥ soma víṣvās tvám apó ajanayas tváṃ gā́ḥ | tvám ā́ tatanthorv àntárikshaṃ tváṃ jyótishā ví támo vavartha || 22 ||

O most gladdening, blissful Lord, may you be approachable from all sides with all your radiations. May you be our friend for prosperity. 17

O blissful Lord, may all sweet waters be treasured with you, and may powers, energies, and vanquishing vigour be united in you. For our immortality, may you provide us with heavenly spiritual nourishment. 18

O blissful Lord, may all the centres from which food offerings are made, be distributed around the sacrificial place. O giver of wealth and wisdom, and saviour of the brave, O Lord of valour, may you be with us in our noble deeds. 19

To him who worships you, O blissful Lord, you give a milch-cow, a swift horse, and a son who is worthy of noble deeds—eminent in society and an honour to his father. He is assiduous in worship and valorous in action. 20

We extol, O blissful Lord, the invincible, triumphant, granter of bliss, Lord of rain and sunshine, preserver through luminous regions. 21

O blissful Lord, you have generated herbs, waters, and milch-kine; you dispelled darkness with light; you have sustained and expanded the mid-regions. 22

देवेन नो मनसा देव सोम रायो भागं सहसावन्नभि युध्य ।
मा त्वा तनदीशिषे वीर्यस्योभयेभ्यः प्र चिकित्सा गविष्टौ ॥२३॥

devéna no mánasā deva soma rāyó bhāgáṃ sahasāvann abhí yudhya | má tvá tanad íṣishe vīryàsyobháyebhyaḥ prá cikitsā gávishṭau || 23 ||

(९२) द्विनवतितमं सूक्तम्

(१–१८) अष्टादशर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः । (१–१५) प्रथमादिपञ्चदशर्चामुषाः, (१६–१८) षोडश्यादितृचस्य चाश्विनौ देवताः । (१–४) प्रथमादिचतुर्ऋचां जगती, (५–१२) पञ्चम्याद्यष्टानां त्रिष्टुप्, (१३–१८) त्रयोदश्यादिषण्णाञ्चोष्णिक् छन्दांसि ॥

॥२४॥ एता उ त्या उषसः केतुमक्रत पूर्वे अर्धे रजसो भानुमञ्जते ।
निष्कृण्वाना आयुधानीव धृष्णवः प्रति गावोऽरुषीर्यन्ति मातरः ॥१॥
उदपप्तन्नरुणा भानवो वृथा स्वायुजो अरुषीर्गा अयुक्षत ।
अक्रन्नुषासो वयुनानि पूर्वथा रुशन्तं भानुमरुषीरशिश्रयुः ॥२॥
अर्चन्ति नारीरपसो न विष्टिभिः समानेन योजनेना परावतः ।
इषं वहन्तीः सुकृते सुदानवे विश्वेदह यजमानाय सुन्वते ॥३॥
अधि पेशांसि वपते नृतूरिवापोर्णुते वक्ष उस्रेव बर्जहम् ।
ज्योतिर्विश्वस्मै भुवनाय कृण्वती गावो न व्रजं व्युषा आवर्तमः ॥४॥

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Etá u tyá ushásaḥ ketúm akrata púrve árdhe rájaso bhānúm añjate | nishkṛiṇvānā́ áyudhānīva dhṛishṇávaḥ práti gā́vó 'rushīr yanti mātáraḥ || 1 || úd apaptann aruṇā́ bhānávo vṛíthā svayújo árushīr gā́ ayukshata | ákrann usháso vayúnāni pūrváthā rúṣantam bhānúm árushīr aṣiṣrayuḥ || 2 || árcanti nā́rīr apáso ná vishṭíbhiḥ samānéna yójanenā́ parāvátaḥ | ísham váhantīḥ sukṛíte sudā́nave víṣvéd áha yájamānāya sunvaté || 3 || ádhi péṣāṅsi vapate nṛitū́r ivā́porṇute váksha usréva bárjaham | jyótir víṣvasmai bhúvanāya kṛiṇvatī́ gā́vo ná vrajáṃ vy ùshā́ āvar támaḥ || 4 ||

O blissful Lord, divine and illustrious, bestow upon us a fraction of your wisdom. May you be favourable to us in any duel or conflict, for your judgement is the guide in our life. 23

92

These radiant mother dawns have raised their banners. They have spread their light in the eastern part of the firmament and have brightened all things. Like warriors flashing their weapons, they regularly come and go. 1

Readily have the purple beams of light shot up. They have harnessed red-rays, easy to be yoked. Dawns have been inspiring for work as before and red-hued, they have attained their effulgent brilliance. 2

They sing their songs like women busy in their work. With a common approach and common objective, they illumine with their inherent radiance the remotest parts of space, bringing nourishment to the liberal devotee, the bountiful worshipper, who presents to them songs of homage. 3

She, like a dancer, puts her broidered garments on. Like a cow yielding her udder, she bares her bosom. Shedding light upon all the world, she dissipates the darkness as cattle hasten to the pastures. 4

प्रत्यर्ची रुशदस्या अदर्शि वि तिष्ठते बाधते कृष्णमभ्वम् ।
स्वरुं न पेशो विदथेष्वञ्जञ्चित्रं दिवो दुहिता भानुमश्रेत् ॥५॥

práty arcí rúṣad asyā adarṣi ví tishṭhate bádhate krishṇám ábhvam | svárum ná péṣo vidátheshv añján citrám divó duhitá bhānúm aṣret || 5 ||

॥२५॥ अतारिष्म तमसस्पारमस्योषा उच्छन्ती वयुना कृणोति ।
श्रिये छन्दो न स्मयते विभाती सुप्रतीका सौमनसायाजीगः ॥६॥
भास्वती नेत्री सूनृतानां दिवः स्तवे दुहिता गोतमेभिः ।
प्रजावतो नृवतो अश्वबुध्यानुषो गोअग्राँ उप मासि वाजान् ॥७॥
उषस्तमश्यां यशसं सुवीरं दासप्रवर्गं रयिमश्वबुध्यम् ।
सुदंससा श्रवसा या विभासि वाजप्रसूता सुभगे बृहन्तम् ॥८॥
विश्वानि देवी भुवनाभिचक्ष्या प्रतीची चक्षुरुर्विया वि भाति ।
विश्वं जीवं चरसे बोधयन्ती विश्वस्य वाचमविदन्मनायोः ॥९॥
पुनःपुनर्जायमाना पुराणी समानं वर्णमभि शुम्भमाना ।
श्वघ्नीव कृत्नुर्विजं आमिनाना मर्तस्य देवी जरयन्त्यायुः ॥१०॥

átārishma támasas pārám asyóshá uchántī vayúnā kriṇoti | ṣriyé chándo ná smayate vibhātí suprátīkā saumanaṣáyājīgaḥ || 6 || bhásvatī netrí sūnṛítānām divá stave duhitá gótamebhiḥ | prajávato nṛiváto áṣvabudhyān usho góagrāñ úpa māsi vájān || 7 | úshas tám aṣyām yaṣásam suvíram dāsápravargam rayím áṣvabudhyam | sudáṅsasā ṣrávasā yá vibhási vájaprasūtā subhage brihántam || 8 || víṣvāni deví bhúvanābhicákshyā pratīcí cákshur urviyá ví bhāti | víṣvam jīvám carásc bodháyantī víṣvasya vácam avidan manāyóḥ || 9 || púnaḥ-punar jáyamānā purāṇí samānám várṇam abhí ṣúmbhamānā | ṣvaghníva kritnúr víja āminānā mártasya deví jaráyanty áyuḥ || 10 ||

We have beheld the brilliant light first seen in the east ; it spreads itself and disperses thick darkness. She, the heaven's offspring, anoints her wonderous splendour, as the priest anoints the sacrificial offering. 5

We have crossed the limits of darkness, and the dawn breaking forth has awakened the consciousness of living beings, and has given clear perception. She smiles in the light of glory and has swallowed darkness for our joy. 6

The wise men have praised the radiant daughter of the skies, the inspirer of pleasant melodies. Grant us and our dependents nourishment, horses and cattle. 7

O auspicious divine light, shining in full glory, confer upon us, fame, prosperity, attendants, and craftsmen. 8

The dawn looks on the world with bright eyes, spreading light westward, awakening every living creature. She understands the plea of each and every one. 10

The ancient dawn, born again and again, diminishes the days of mortal life, one by one, like a wolf cutting the birds in pieces.

।२६।। व्यूर्ण्वती दिवो अन्ताँ अबोध्यप स्वसारं सनुतर्युयोति ।
प्रमिनती मनुष्या युगानि योषा जारस्य चक्षसा वि भाति ॥११॥
पशून्न चित्रा सुभगा प्रथाना सिन्धुर्न क्षोद उर्विया व्यश्वैत् ।
अमिनती दैव्यानि व्रतानि सूर्यस्य चेति रश्मिभिर्दृशाना ॥१२॥
उषस्तच्चित्रमा भरास्मभ्यं वाजिनीवति । येन तोकं च तनयं च धामहे ॥१३॥
उषो अद्येह गोमत्यश्वावति विभावरि । रेवदस्मे व्युच्छ सूनृतावति ॥१४॥
युक्ष्वा हि वाजिनीवत्यश्वाँ अद्यारुणाँ उषः । अथा नो विश्वा सौभगान्या वह ॥१५॥

vyūrṇvatí divó ántāñ abodhy ápa svásāram sanutár yuyoti | praminatí manushyā̀ yugā́ni yóshā jārásya cákshasā ví bhāti || 11 || paśū́n ná citrā́ subhágā prathānā́ síndhur ná kshóda urviyā́ vy àśvait | áminatī daívyāni vratā́ni sū́ryasya ceti raśmíbhir dṛiśānā́ || 12 || úshas tác citrám ā́ bharāsmábhyaṃ vājinīvati | yéna tokáṃ ca tánayaṃ ca dhā́mahe || 13 || úsho adyéhá gomaty áśvāvati vibhāvari | revád asmé vy ùcha sūnṛitāvati || 14 || yukshvā́ hí vājinīvaty áśvāñ adyā́ruṇā́ñ ushaḥ | áthā no víśvā saúbhagāny ā́ vaha || 15 ||

।२७।। अश्विना वर्तिरस्मदा गोमद्दस्रा हिरण्यवत् । अर्वाग्रथं समनसा नि यच्छतम् ॥१६॥
यावित्था श्लोकमा दिवो ज्योतिर्जनाय चक्रथुः । आ न ऊर्जं वहतमश्विना युवम् ॥१७॥
एह देवा मयोभुवा दस्रा हिरण्यवर्तनी । उषर्बुधो वहन्तु सोमपीतये ॥१८॥

áśvinā vartír asmád ā́ gómad dasrā híraṇyavat | arvā́g ráthaṃ sámanasā ní yachatam || 16 || yā́v itthā́ ślókam ā́ divó jyótir jánāya cakráthuḥ | ā́ na ū́rjaṃ vahatam aśvinā yuvám || 17 || éhá devā́ mayobhúvā dasrā́ híraṇyavartanī | usharbúdho vahantu sómapītaye || 18 ||

She has been seen illuminating the horizons at far distances, and she diminishes the days of man's life-span. She continues to shine in all her splendour. She shines with light, like the bride of the sun. 11

The dawn shines forth extending her rays, like a cow-herd driving cattle to pasture, or like the waters rolling their waves, never transgressing the divine commandments. She is beheld visible with the sun-beams. 12

O glamorous dawn, enriched with ample wealth, may you bestow upon us such gifts as may sustain our sons and their sons. 13

O dawn, an embodiment of sweet speech, vigour, and wisdom, may your beauty inspire us this day in such noble performances as may lead us to wealth. 14

O luminous dawn, may you appear in horizon today, verily, as having yoked your purple steeds, and bring unto us all felicity. 15

O twin-divines, destroyers of evils, direct your aura of vitality towards our abode which contains gold and cattle. 16

O twin-divines, creators of day and night, who have brought dawn from heaven to man, glittering with divine light, may you endow us with spiritual energy. 17

In order to cherish our emotional prayers, may Nature's sparkling beauties, awakened at dawn, bring hither the twin-divines, the creators of day and night, the givers of happiness, the destroyers of adversaries, seated in a chariot of the splendour of glory. 18

(९३) त्रिनवतितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य राहूगणो गोतम ऋषिः। अग्नीषोमौ देवते। (१-३) प्रथमादितृचस्यानुष्टुप्, (४-७, १२) चतुर्थ्यादिचतसृणां द्वादश्याश्च त्रिष्टुप्, (८) अष्टम्या जगती त्रिष्टुब् वा. (९-११) नवम्यादितृचस्य च गायत्री छन्दांसि ॥

॥२८॥ अग्नीषोमाविमं सु मे शृणुतं वृषणा हवम्।
प्रति सूक्तानि हर्यतं भवतं दाशुषे मयः ॥१॥
अग्नीषोमा यो अद्य वामिदं वचः सपर्यति ।
तस्मै धत्तं सुवीर्यं गवां पोषं स्वश्व्यम् ॥२॥
अग्नीषोमा य आहुतिं यो वां दाशाद्धविष्कृतिम्।
स प्रजया सुवीर्यं विश्वमायुर्व्यश्नवत् ॥३॥
अग्नीषोमा चेति तद्वीर्यं वां यदमुष्णीतमवसं पणिं गाः।
अवातिरतं बृसयस्य शेषोऽविन्दतं ज्योतिरेकं बहुभ्यः ॥४॥
युवमेतानि दिवि रोचनान्यग्निश्च सोम सक्रतू अधत्तम्।
युवं सिन्धूँरभिशस्तेरवद्यादग्नीषोमावमुञ्चतं गृभीतान् ॥५॥
आन्यं दिवो मातरिश्वा जभारामथ्नादन्यं परि श्येनो अद्रेः।
अग्नीषोमा ब्रह्मणा वावृधानोरुं यज्ञाय चक्रथुरु लोकम् ॥६॥

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Ágnīshomāv imáṃ sú me śriṇutáṃ vrishaṇā hávam | práti sūktáni haryatam bhávatam dāśúshe máyaḥ || 1 || ágnīshomā yó adyá vām idáṃ vácaḥ saparyáti | tásmai dhattam suvī́ryaṃ gávām pósham sváśvyam || 2 || ágnīshomā yá áhutiṃ yó vāṃ dáśād dhavíshkritim | sá prajáyā suvī́ryaṃ víśvam áyur vy àśnavat || 3 || ágnīshomā céti tád vīryàṃ vāṃ yád ámushṇītam avasám paṇíṃ gáḥ | ávātiratam brísayasya śéshó 'vindatam jyótir ékam bahúbhyaḥ || 4 || yuvám etáni diví rocanány agníś ca soma sákratū adhattam | yuváṃ síndhūṅr abhíśaster avadyád ágnīshomāv ámuñcatam gribhītán || 5 || ányam divó mātaríśvā jabhārámathnād anyám pári śyenó ádreḥ | ágnīshomā bráhmaṇā vavridhānórúṃ yajñáya cakrathur u lokám || 6 ||

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O preceptors and peace-lovers, showerers of blessings, may you harken to my call, graciously accept my requests, and bestow prosperity on him who is dedicated to you. 1

O preceptors and peace-lovers, may you both bestow vigour, cows, nutrition, and good horses on the one who addresses this day his prayers to you. 2

O preceptors and peace-lovers, may you both bless the man who offers homage, and dedicates himself to you. May he with his children enjoy vigour throughout his long life. 3

O preceptors and peace-lovers, your prowess, wherewith you rescue the senses from the temptations of evils, is manifested when you obtain divine light for all of them. 4

O you both, preceptors and peace-lovers, acting graciously have set up the light of true knowledge in the universe; you both have liberated the flow of virtues and pure thoughts, that were bound in fetters of ignorance. 5

O knowledge and peace, the former one of you has been brought by intellect from an enlightened region, and the latter by an eagle from the hills. Seated on the innermost summit, glorified by prayers, you enhance the scope of sacred acts. 6

॥२१॥ अग्नीषोमा हविषः प्रस्थितस्य वीतं हर्यतं वृषणा जुषेथाम् ।
सुशर्माणा स्ववसा हि भूतमथा धत्तं यजमानाय शं योः ॥७॥
यो अग्नीषोमा हविषा सपर्याद्देवद्रीचा मनसा यो घृतेन ।
तस्य व्रतं रक्षतं पातमंहसो विशे जनाय महि शर्म यच्छतम् ॥८॥
अग्नीषोमा सवेदसा सहूती वनतं गिरः । सं देवत्रा बभूवथुः ॥९॥

ágnīshomā havíshaḥ prásthitasya vītáṃ háryataṃ vṛi-
shaṇā jushéthām | suṣármaṇā svávasā hí bhūtám átha dhat-
taṃ yájamānāya ṣáṃ yóḥ || 7 || yó agnīshómā havíshā sa-
paryā́d devadrīcā mánasā yó ghṛiténa | tásya vratáṃ ra-
kshataṃ pātám áṅhaso viṣé jánāya máhi ṣárma yachatam
|| 8 || ágnīshomā sávedasā sáhūtī vanataṃ gíraḥ | sáṃ deva-
trā́ babhūvathuḥ || 9 ||

अग्नीषोमावनेन वां यो वां घृतेन दाशति । तस्मै दीदयतं बृहत् ॥१०॥
अग्नीषोमाविमानि नो युवं हव्या जुजोषतम् । आ यातमुप नः सचा ॥११॥
अग्नीषोमा पिपृतमर्वतो न आ प्यायन्तामुस्रिया हव्यसूदः ।
अस्मे बलानि मघवत्सु धत्तं कृणुतं नो अध्वरं श्रुष्टिमन्तम् ॥१२॥

ágnīshomāv anéna vāṃ yó vāṃ ghṛi-
téna dā́ṣati | tásmai dīdayataṃ bṛihát || 10 || ágnīshomāv
imā́ni no yuváṃ havyā́ jujoshatam | ā́ yātam úpa naḥ sácā
|| 11 || ágnīshomā pipṛitám árvato na ā́ pyāyantām usríyā
havyasū́daḥ | asmé bálāni maghávatsu dhattaṃ kṛiṇutáṃ no
adhvaráṃ ṣrushṭimántam || 12 ||

O adorable and gracious God, may you accept this offered homage pleasingly. May you shower on us your blessings, and kind protection. May you be propitious and provide relief from disease, and freedom from fear. 7

O preceptors and peace-lovers, whosoever dedicates his deeds and services to you, may you bless him with firm determination, keep him free from distress, and grant him true happiness. 8

Invoked together, O preceptors and peace-lovers, accept our hymns; you are already aware of our cherished wishes and desires, and you occupy a unique position amongst the learned. 9

O preceptors and peace-lovers, may you give generous response to him who offers his intense regard and affection to you. 10

O preceptors and peace-lovers, may you be pleased with our oblations and may you stay with us. 11

O preceptors and peace-lovers, may our horses be strong and may our cows yield more milk. May our pious devotees be affluent and prosperous. May you make our sacrifices glorious and fruitful. 12

[अथ पञ्चदशोऽनुवाकः ॥]

(९४) चतुर्नवतितमं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । (१-१६) प्रथमादिषोडशर्चामग्निर्जातवेदाः, तत्रापि (८) अष्टम्याः पादत्रयस्य देवाः, (१६) षोडश्या उत्तरार्धस्य मित्रवरुणादितिसिन्धुपृथिवीद्यावो वा देवताः । (१-१४) प्रथमादिचतुर्दशर्चां जगती, (१५-१६) पञ्चदशीषोडश्योश्च त्रिष्टुप् छन्दसी ॥

॥३०॥ इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया ।
भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये मा रिषामा वयं तव ॥१॥
यस्मै त्वमायजसे स साधत्यनर्वा क्षेति दधते सुवीर्यम् ।
स तूताव नैनमश्नोत्यंहुतिरग्ने सख्ये मा रिषामा वयं तव ॥२॥
शकेम त्वा समिधं साधया धियस्त्वे देवा हविरदन्त्याहुतम् ।
त्वमादित्याँ आ वह तान्ह्युश्मस्यग्ने सख्ये मा रिषामा वयं तव ॥३॥

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Imáṃ stómam árhate jātávedase rátham iva sám mahemā manīshā́yā | bhadrā́ hí naḥ prámatir asya saṃsády ágne sakhyé mā́ rishāma vayáṃ táva || 1 || yásmai tvám āyájase sá sādhaty anarvā́ ksheti dádhate suvī́ryam | sá tūtāva naínam aṣnoty aṃhatír ágne — || 2 || ṣakéma tvā samídhaṃ sādháyā dhíyas tvé devā́ havír adanty ā́hutam || tvám ādityā́ñ ā́ vaha tā́n hy ùṣmásy ágne — || 3 ||

भरामेध्मं कृणवामा हवींषि ते चितयन्तः पर्वणापर्वणा वयम् ।
जीवातवे प्रतरं साधया धियोऽग्ने सख्ये मा रिषामा वयं तव ॥४॥
विशां गोपा अस्य चरन्ति जन्तवो द्विपच्च यदुत चतुष्पदक्तुभिः ।
चित्रः प्रकेत उषसो महाँ अस्यग्ने सख्ये मा रिषामा वयं तव ॥५॥

bhárā-medhmáṃ kriṇávāmā havī́ṅshi te citáyantaḥ párvaṇā-parvaṇā vayám | jīvā́tave pratarám sādhayā dhíyó 'gne — || 4 || viṣā́ṃ gopā́ asya caranti jantávo dvipác ca yád utá cátushpad aktúbhiḥ | citráḥ praketá ushā́so mahā́ñ asy ágne — || 5 ||

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To Him who is reverent and all knowing, we offer our devotional prayers; we thoughtfully construct our hymns as an artisan does his chariot. In his association, may our intellect become noble. In your friendship, O adorable Lord, let us never suffer injury. 1

The one whom you bless, succeeds, lives without enmity, and gains heroic strength. He is strong, and never in distress. In your friendship, O adorable Lord, let us never suffer injury. 2

May we have the ability to arouse your love and kindness, for it is through you that the cosmic power partakes of our offerings. May the enlightened one bless us and be with us. In your friendship, O adorable Lord, let us never suffer injury. 3

We channelize our intellectual energies; we offer seasonal oblations in accordance with circumstances. Give us wisdom that prolongs our lives. In your friendship, O adorable Lord, let us never suffer injury. 4

His genial flames preserve mankind and enliven quadrupeds and bipeds with their rays. Shining with various lustre, and illuminating the world, you are superior to the dawn. In your friendship, O adorable Lord, let us never suffer injury. 5

॥३१॥ त्वमध्वर्युरुत होतासि पूर्व्यः प्रशास्ता पोता जनुषा पुरोहितः ।
विश्वा विद्वाँ आर्त्विज्या धीर पुष्यस्यग्ने सख्ये मा रिषामा वयं तव ॥६॥
यो विश्वतः सुप्रतीकः सदृङ्ङसि दूरे चित्सन्तळिदिवाति रोचसे ।
रात्र्याश्चिदन्धो अति देव पश्यस्यग्ने सख्ये मा रिषामा वयं तव ॥७॥
पूर्वो देवा भवतु सुन्वतो रथोऽस्माकं शंसो अभ्यस्तु दूढ्यः ।
तदा जानीतोत पुष्यता वचोऽग्ने सख्ये मा रिषामा वयं तव ॥८॥
वधैर्दुःशंसाँ अप दूढ्यो जहि दूरे वा ये अन्ति वा के चिदत्रिणः ।
अथा यज्ञाय गृणते सुगं कृध्यग्ने सख्ये मा रिषामा वयं तव ॥९॥
यदयुक्था अरुषा रोहिता रथे वातजूता वृषभस्येव ते रवः ।
आदिन्वसि वनिनो धूमकेतुनाग्ने सख्ये मा रिषामा वयं तव ॥१०॥

tvám adhvaryúr utá hótasi pūrvyáḥ praṣastá póta janúsha puróhitaḥ | víṣva vidváñ ártvijya dhīra pushyasy ágne — || 6 || yó viṣvátaḥ suprátīkaḥ sadṛíṅṅ ási dūré cit sán taḷíd iváti rocase | rátryaṣ cid ándho áti deva paṣyasy ágne — || 7 || púrvo deva bhavatu sunvató rátho 'smákaṃ ṣáñso abhy àstu dūḍhyàḥ | tád á́ jānītotá pushyatā vácó 'gne — || 8 || vadhaír duḥṣáñsāñ ápa dūḍhyò jahi dūré vā yé ánti vā ké cid atríṇaḥ | áthā yajñá́ya gṛiṇaté sugáṃ kṛidhy ágne — || 9 || yád áyukthā arushá́ róhitā ráthe vá́tajūtā vṛishabhásyeva te rávaḥ | á́d invasi vaníno dhūmá-ketunágne — || 10 ||

॥३२॥ अध स्वनादुत बिभ्युः पतत्रिणो द्रप्सा यत्ते यवसादो व्यस्थिरन् ।
सुगं तत्ते तावकेभ्यो रथेभ्योऽग्ने सख्ये मा रिषामा वयं तव ॥११॥

ádha svanā́ḍ utá bibhyuḥ patatríṇo drapsá́ yát te yavasā́do vy ásthiran | sugáṃ tát te tāvakébhyo ráthebhyó 'gne — || 11 ||

Of this celestial universe, you are the supreme presenter, the invoker, the chief director, purifier and the perfect sage. Conversant with the priestly functions, You perform the rites perfectly. In your friendship, O adorable Lord, let us never suffer injury. 6

You are of graceful form, looking alike from all sides. Though remote, you shine brightly as if close at hand; you penetrate the darkness of night and perceive all. In your friendship, O adorable Lord, let us never suffer injury. 7

May the enlightened sages, who spread spiritual joy, be in the forefront to lead and guide us. Let our denunciation overwhelm the wicked. May you add strength to our eloquence. In your friendship, O adorable Lord, let us never suffer injury. 8

With your punitive powers, may you vanquish those of evil speech and thought, the wicked and the satanic forces whether distant or near. Thus make easy the path for the righteous devotees. In your friendship, O adorable God let us never suffer injury. 9

The bright red rays, as if yoked to your aura of glory, spread through the universe like swift winds, and enwrap the forest trees, as if with smoke-banners. In your friendship, O adorable Lord, let us never suffer injury. 10

At your roaring, even the birds are terrified, as your flames, consuming grass, spread in all directions. Then the path is clear of all obstacles. In your friendship, O adorable Lord, let us never suffer injury. 11

अयं मित्रस्य वरुणस्य धायसेऽवयातां मरुतां हेळो अद्भुतः ।
मृळा सु नो भूत्वेषां मनः पुनरग्ने सख्ये मा रिषामा वयं तव ॥१२॥
देवो देवानामसि मित्रो अद्भुतो वसुर्वसूनामसि चारुरध्वरे ।
शर्मन्त्स्याम तव सप्रथस्तमेऽग्ने सख्ये मा रिषामा वयं तव ॥१३॥
तत्ते भद्रं यत्समिद्धः स्वे दमे सोमाहुतो जरसे मृळयत्तमः ।
दधासि रत्नं द्रविणं च दाशुषेऽग्ने सख्ये मा रिषामा वयं तव ॥१४॥
यस्मै त्वं सुद्रविणो ददाशोऽनागास्त्वमदिते सर्वताता ।
यं भद्रेण शवसा चोदयासि प्रजावता राधसा ते स्याम ॥१५॥
स त्वमग्ने सौभगत्वस्य विद्वानस्माकमायुः प्र तिरेह देव ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥१६॥

ayám mitrásya váruṇasya dhā́yase 'vayātā́m marútām hélo ádbhutaḥ | mṛiḷā́ sú no bhū́tv eshām mánaḥ púnar ágne — || 12 || devó devā́nām asi mitró ádbhuto vásur vásūnām asi cā́rur adhvaré | ṣárman syāma táva sapráthastamé 'gne — || 13 || tát te bhadrā́ṃ yát sámiddhaḥ své dáme sómāhuto járase mṛiḷayáttamaḥ | dádhāsi rátnaṃ dráviṇaṃ ca dāṣúshé 'gne — || 14 || yásmai tvā́ṃ sudraviṇo dádāṣo 'nāgāstvā́m adite sarvátātā | yā́m bhadréṇa ṣávasā codáyāsi prajā́vatā rā́dhasā té syāma || 15 || sá tvā́m agne saubhagatvásya vidvā́n asmā́kam ā́yuḥ prá tirehá deva | tā́n no mitró váruṇo māmahantām áditiḥ síndhuḥ pṛithivī́ utá dyaúḥ || 16 ||

(९५) पञ्चनवतितमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । अग्निरौषसोऽग्निर्वा देवता । त्रिष्टुप् छन्दः ॥

॥१॥ द्वे विरूपे चरतः स्वर्थे अन्यान्या वत्समुप धापयेते ।
हरिरन्यस्यां भवति स्वधावाञ्छुक्रो अन्यस्यां ददृशे सुवर्चाः ॥१॥

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Dvé vírūpe carataḥ svárthe anyā́nyā vatsám úpa dhāpayete | hárir anyásyām bhávat' svadhā́vāñ chukró anyásyāṃ dadṛiṣe suvárcāḥ || 1 ||

You are known, by your friendly support to the most virtuous and dedicated. Strange is the wrath that guards. May it be gracious to us. In your friendship, O Lord-adorable, let us never suffer injury. 12

O illustrious adorable God, you are a friend of virtuous men. You are graceful sacrificer, and are the bestower of all riches. May we find shelter in your vast, benign, and loving kindness. In your friendship, O adorable Lord, let us never suffer injury. 13

Kindled in your heavenly abode, invoked by devotion, you gracefully, are the most benign; propitiated by praises, you rejoice us. You shower wisdom and prosperity upon your earnest devotees. In your friendship, O adorable Lord, let us never suffer injury. 14

Fortunate are the devotees, to whom you, the possessor of riches, give freedom from every sin with utter completeness, and on whom you shower vigour, prosperity, and children. May we become rich in your riches, O eternal being. 15

O divine adorable God, the showerer of good fortune, lengthen the days of existence of those engrossed in selflessly dedicated deeds. May the pleasing, venerable, almighty God, and the natural forces of oceans, earth and celestial regions preserve and protect us. 16

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Two, opposed in their nature, are seen here—working towards their respective goals. Both of them have one child each. One has golden sun, the self-sustained. The other has the brilliant and shining. (Day is the child of the sun, and night the child of the moon). 1

दशेमं त्वष्टुर्जनयन्त गर्भमतन्द्रासो युवतयो विभृत्रम् ।
तिग्मानीकं स्वयशसं जनेषु विरोचमानं परि षीं नयन्ति ॥२॥
त्रीणि जाना परि भूषन्त्यस्य समुद्र एकं दिव्येकमप्सु ।
पूर्वामनु प्र दिशं पार्थिवानामृतून्प्रशासद्वि दधावनुष्ठु ॥३॥
क इमं वो निण्यमा चिकेत वत्सो मातॄर्जनयत स्वधाभिः ।
बह्वीनां गर्भो अपसामुपस्थान्महान्कविर्निश्चरति स्वधावान् ॥४॥
आविष्ट्यो वर्धते चारुरासु जिह्मानामूर्ध्वः स्वयशा उपस्थे ।
उभे त्वष्टुर्बिभ्यतुर्जायमानात्प्रतीची सिंहं प्रति जोषयेते ॥५॥

daṣemám tváshṭur janayanta gárbham átandrāso yuvatáyo víbhṛitram | tigmánīkam sváyaṣasaṃ jáneshu virócamānam pári shīṃ nayanti || 2 || tríṇi jánā pári bhūshanty asya samudrá ékaṃ divy ékam apsú | pū́rvām ánu prá díṣam pā́rthivānām ṛitū́n praṣā́sad ví dadhāv anushṭhú || 3 || ká imáṃ vo niṇyám ā́ ciketa vatsó mātṝ́r janayata svadhā́bhiḥ | bahvīnā́ṃ gárbho apásām upásthān mahā́n kavír níṣ carati svadhā́vān || 4 || āvíshṭyo vardhate cā́rur āsu jihmā́nām ūrdhváḥ sváyaṣā upásthe | ubhé tváshṭur bibhyatur jā́yamānāt pratīcī́ siṅhám práti joshayete || 5 ||

॥२॥ उभे भद्रे जोषयेते न मेने गावो न वाश्रा उप तस्थुरेवैः ।
स दक्षाणां दक्षपतिर्बभूवाञ्जन्ति यं दक्षिणतो हविर्भिः ॥६॥
उद्यंयमीति सवितेव बाहू उभे सिचौ यतते भीम ऋञ्जन् ।
उच्छुक्रमत्कमजते सिमस्मान्नवा मातृभ्यो वसना जहाति ॥७॥

ubhé bhadré joshayete ná méne gā́vo ná vāṣrā́ úpa tasthur évaiḥ | sá dákshāṇāṃ dákshapatir babhūvāñjánti yáṃ dakshiṇató havírbhiḥ || 6 || úd yaṃyamīti savitéva bāhū́ ubhé sícau yatate bhīmá ṛiñján | úc chukrám átkam ajate simásmān náva mātṛíbhyo vásanā jahāti || 7 ||

These ten, ever-youthful and vigilant, produce fire, the embryo of architect. They bear around him, long flames which are sharp-pointed, universally renowned, and effulgent amongst mankind. 2

They honour three places of his birth, the mid-air, the heaven, and the waters. Dividing the seasons of the year for the benefit of the earthly creatures, he formed in succession the eastern and western quarters. 3

Which of you know this secret fire ? The infant by his own nature begets his mothers. The source of many waters, he issues from the ocean, mighty and wise, the receiver of oblations. 4

Visible and fair, he grows in brightness, uplifted in the lap of waving waters, spreading his own renown. When he was born, both worlds were alarmed, and taking him for a lion, they pay homage to him. 5

Both the auspicious ones—day and night—wait upon him like two women or like lowing cows (following their calves). They seek him by the paths he has gone. He is the Lord of might amongst the mightiest, whom the priests propitiate with their oblations. 6

Like the sun, he stretches forth his arms with might. Awe-inspiring, he strives to clasp the two borders of the world with his brightness. He forces out from all a brilliant vesture, and clothes the earth with new garments from his mother's realms. 7

त्वेषं रूपं कृणुत उत्तरं यत्संपृञ्चानः सदने गोभिरद्भिः ।
कविर्बुध्नं परि मर्मृज्यते धीः सा देवताता समितिर्बभूव ॥८॥
उरु ते ज्रयः पर्येति बुध्नं विरोचमानं महिषस्य धाम ।
विश्वेभिरग्ने स्वयशोभिरिद्धोऽदब्धेभिः पायुभिः पाह्यस्मान् ॥९॥
धन्वन्त्स्रोतः कृणुते गातुमूर्मिं शुक्रैरूर्मिभिरभि नक्षति क्षाम् ।
विश्वा सनानि जठरेषु धत्तेऽन्तर्नवासु चरति प्रसूषु ॥१०॥
एवा नो अग्ने समिधा वृधानो रेवत्पावक श्रवसे वि भाहि ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥११॥

tveshám rūpám kriṇuta úttaram yát sampriñcānáḥ sádane góbhir adbhíḥ | kavír budhnám pári marmrijyate dhíḥ sá devátātā sámitir babhūva || 8 || urú te jráyaḥ páry eti budhnám virócamānam mahisháysa dháma | víṣvebhir agne svá yaṣobhir iddhó 'dabdhebhiḥ payúbhiḥ pāhy asmán || 9 || dhánvan srótaḥ kriṇute gatúm ūrmím ṣukraír ūrmíbhir abhí nakshati kshám | víṣvā sánāni jaṭháreshu dhatte 'ntár návāsu carati prasúshu || 10 || evá no agne samídhā vridhanó revát pāvaka ṣrávase ví bhāhi | tán no mitró — || 11 ||

(९६) षण्णवतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । अग्निर्द्रविणोदा अग्निर्वा देवता । त्रिष्टुप् छन्दः ॥

॥३॥ स प्रत्नथा सहसा जायमानः सद्यः काव्यानि बळधत्त विश्वा ।
आपश्च मित्रं धिषणा च साधन्देवा अग्निं धारयन्द्रविणोदाम् ॥१॥
स पूर्वया निविदा कव्यतायोरिमाः प्रजा अजनयन्मनूनाम् ।
विवस्वता चक्षसा द्यामपश्च देवा अग्निं धारयन्द्रविणोदाम् ॥२॥

96.

Sá pratnáthā sáhasā jáyamānaḥ sadyáḥ kávyāni bál adhatta víṣvā | ápaṣ ca mitrám dhishánā ca sadhan devá agním dhārayan draviṇodám || 1 || sá pūrvayā nivídā kavyátāyór imáḥ prajá ajanayan mánūnām | vivásvatā cákshasā dyám apáṣ ca devá a. dh. d. || 2 ||

He makes for himself a most noble form of splendour, decking himself in his home with milk and waters. The sage adorns the depths of air possessed of great wisdom. This is the meeting place where divine learned are honoured. 8

The vast and victorious radiance of yours, O mighty one, pervades the firmament. O fire-divine, kindled by us, may you preserve us with all your self-bright, undiminished glories. 9

In dry spots, he causes the waters to flow in torrent and enundates the earth with floods that glisten. He gathers all articles within his maw, and moves among the new fresh sprouting grasses. 10

Fed with our fuel-purifying fire, may you blaze for the sake of securing food for us. May the pleasing, venerable, indivisible almighty God, and the natural forces of oceans, earth, and celestial regions, preserve and protect us. 11

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Revealed, as ever, by rigorous penances, the spiritual fire straight way appropriates all the offerings through their action, dedication and wisdom. The enlightened devotees retain the company of God, the giver of wealth. 1

Propitiated with ancient devotional hymns, He creates progeny for mankind and provides with His refulgent light the celestial regions and ethereal vapours. The enlightened devotees retain the company of God, the giver of wealth. 2

तमीळत प्रथमं यज्ञसाधं विश आरीराहुतमृञ्जसानम् ।
ऊर्जः पुत्रं भरतं सृप्रदानुं देवा अग्निं धारयन्द्रविणोदाम् ॥३॥
स मातरिश्वा पुरुवारपुष्टिर्विदद्गातुं तनयाय स्वर्वित् ।
विशां गोपा जनिता रोदस्योर्देवा अग्निं धारयन्द्रविणोदाम् ॥४॥
नक्तोषासा वर्णमामेम्याने धापयेते शिशुमेकं समीची ।
द्यावाक्षामा रुक्मो अन्तर्वि भाति देवा अग्निं धारयन्द्रविणोदाम् ॥५॥

tám īḷata prathamáṃ yajñasā́dham víṣa ā́rīr ā́hutam ṛiñjasānám | ūrjáḥ putrám bharatáṃ sriprádanuṃ devā́ — || 3 || sá mātaríṣvā puruvā́rapushṭir vidád gātúṃ tánayāya svarvít | viṣā́ṃ gopā́ janitā́ ródasyor devā́ — || 4 || náktoshā́sā várṇam āmémyāne dhāpáyete ṣíṣum ékaṃ samīcī́ | dyā́vākshā́mā rukmó antár ví bhāti devā́ — || 5 ||

॥४॥ रायो बुध्नः संगमनो वसूनां यज्ञस्य केतुर्मन्मसाधनो वेः ।
अमृतत्वं रक्षमाणास एनं देवा अग्निं धारयन्द्रविणोदाम् ॥६॥
नू च पुरा च सदनं रयीणां जातस्य च जायमानस्य च क्षाम् ।
सतश्च गोपां भवतश्च भूरेर्देवा अग्निं धारयन्द्रविणोदाम् ॥७॥
द्रविणोदा द्रविणसस्तुरस्य द्रविणोदाः सनरस्य प्र यंसत् ।
द्रविणोदा वीरवतीमिषं नो द्रविणोदा रासते दीर्घमायुः ॥८॥
एवा नो अग्ने समिधा वृधानो रेवत्पावक श्रवसे वि भाहि ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥९॥

rāyó budhnáḥ saṃgámano vásūnāṃ yajñásya ketúr manmasā́dhano véḥ | amṛitatvám rákshamāṇāsa enaṃ devā́ — || 6 || nū́ ca purā́ ca sádanaṃ rayīṇā́ṃ jātásya ca jā́yamānasya ca kshā́m | satáṣ ca gopā́ṃ bhávataṣ ca bhū́rer devā́ — || 7 || draviṇodā́ dráviṇasas turásya draviṇodā́ḥ sánarasya prá yaṅsat | draviṇodā́ vīrávatīm íshaṃ no draviṇodā́ rāsate dīrghám ā́yuḥ || 8 || evā́ no agne — || 9 ||

Praise Him, O enlightened devotees, as chief accomplisher of noble deeds, acceptor of devotional prayers, and ever-exerting lord. He is the sustainer of all men, source of all strength and giver of continual gifts. The enlightened devotees cherish the company of God, the giver of wealth. 3

May the adorable God, the dweller of the celestial region, the nourisher, the supreme sage, the bestower of heavenly bliss, the guard of mankind, the progenitor of heaven and earth, find a pathway for His off-springs. The enlightened devotees cherish the company of God, the giver of wealth. 4

Night and dawn, influencing each other's radiance, both together, nourish a child—a special fire—who is bright and radiant, and shines between heaven and earth. The enlightened devotees cherish the company of God, the giver of wealth. 5

The adorable God is the source of all wealth, and riches, and is the bestower of property. He is the banner of all noble selfless acts, and accomplishes all benevolent desires. Preserving their immortality, the enlightened devotees cherish the company of God, the giver of wealth. 6

Now and previously too, He has been the abode of riches. He provides habitation for all that exists and all that will come into existence The enlightened devotees cherish the company of God, the giver of wealth. 7

May the supreme wealth-giver grant us the prosperity of movables and may the same wealth-giver grant us immovable objects, too. May He grant us vigour-providing food and may the bestower of wealth give us long life. 8

Fed with our fuel, O purifying fire, blaze for the sake of food. May the loving, venerable, indivisible, almighty God and natural forces of oceans, earth and heaven grant us our prayers. 9

(९७) सप्तनवतितमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । अग्निः शुचिरग्निर्वा देवता । गायत्री छन्दः ॥

॥५॥ अप॑ नः॒ शोशु॑चद॒घमग्ने॑ शुशु॒ग्ध्या र॒यिम् । अप॑ नः॒ शोशु॑चद॒घम् ॥१॥
सु॒क्षे॒त्रि॒या सु॑गातु॒या व॑सू॒या च॑ यजामहे । अप॑ नः॒ शोशु॑चद॒घम् ॥२॥
प्र यद्भन्दि॑ष्ठ एषां॒ प्रास्माका॑सश्च सू॒रयः॑ । अप॑ नः॒ शोशु॑चद॒घम् ॥३॥
प्र यत्ते॑ अग्ने सू॒रयो॒ जाये॑महि॒ प्र ते॑ व॒यम् । अप॑ नः॒ शोशु॑चद॒घम् ॥४॥
प्र यद॒ग्नेः सह॑स्वतो वि॒श्वतो॒ यन्ति॑ भा॒नवः॑ । अप॑ नः॒ शोशु॑चद॒घम् ॥५॥
त्वं हि वि॑श्वतोमुख वि॒श्वतः॑ परि॒भूरसि॑ । अप॑ नः॒ शोशु॑चद॒घम् ॥६॥
द्विषो॑ नो विश्वतोमु॒खाति॑ ना॒वेव॑ पारय । अप॑ नः॒ शोशु॑चद॒घम् ॥७॥
स नः॒ सिन्धु॑मिव ना॒वयाति॑ पर्षा स्व॒स्तये॑ । अप॑ नः॒ शोशु॑चद॒घम् ॥८॥

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Apa naḥ ṣóṣucad aghám ágne ṣuṣugdhy á rayím | ápa naḥ ṣóṣucad aghám || 1 || sukshetriyá sugatuyá vasūyá ca yajāmahe | ápa — || 2 || prá yád bhándishṭha esham prásmákāsaṣ ca sūráyaḥ | ápa — || 3 || prá yát te agne sūráyo jáyemahi prá te vayám | ápa — || 4 || prá yád agnéḥ sáhasvato viṣváto yánti bhanávaḥ | ápa — || 5 || tváṃ hí viṣvatomukha viṣvátaḥ paribhúr ási | ápa — || 6 || dvísho no viṣvatomukháti naváva paraya | ápa — || 7 || sá naḥ síndhum iva naváyáti parsha svastáye | ápa — || 8 ||

(९८) अष्टनवतितमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । अग्निर्वैश्वानरोऽग्निर्वा देवता । त्रिष्टुप् छन्दः ॥

॥६॥ वै॒श्वा॒न॒रस्य॑ सुम॒तौ स्या॑म॒ राजा॒ हि कं॒ भुव॑नानामभि॒श्रीः ।
इ॒तो जा॒तो विश्व॑मि॒दं वि च॑ष्टे वैश्वान॒रो य॑तते॒ सूर्ये॑ण ॥१॥

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Vaiṣvānarásya sumataú syama rája hí kam bhúvanānām abhiṣríḥ | itó jató víṣvam idáṃ ví cashṭe vaiṣvānaró yatate súryeṇa || 1 ||

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May your light, O fire-divine dispel our sins; may your wealth shine on us. May your light dispel our sins. 1

We worship you for good fields, for secure paths, and for riches. May your light dispel our sins. 2

Among our people, here is the most devoted worshipper who speaks highly of you, and similarly, all our learneds pay you alone their homage. May your light dispel our sins. 3

O adorable Lord, the fire-divine, we all the learneds, are your devotees and in fact, we have become yours. May your light dispel our sins. 4

The ever-conquering beams of splendour of this fire-divine, are spreading in all directions. May your light dispel our sins. 5

You, with your face turned in all directions, are circumambient from all sides. May your light dispel our sins. 6

O with your face turned in all directions, may you take us across, as on a boat, beyond the reach of our adversaries. May your light dispel our sins. 7

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May we continue to be in the grace of the leader of all; He is the august sovereign of all beings. Since the very inception, He is taking excellent care of the entire universe. This Leader of all accompanies the rising sun. 1

पृष्टो दि॒वि पृष्टो॑ अ॒ग्निः पृ॑थि॒व्यां पृष्टो॒ विश्वा॒ ओष॑धी॒रा वि॑वेश ।
वै॒श्वा॒न॒रः सह॑सा पृ॒ष्टो अ॒ग्निः स नो॒ दिवा॒ स रि॒षः पा॑तु॒ नक्त॑म् ॥२॥
वैश्वा॑नर॒ तव॒ तत्स॒त्यम॑स्त्व॒स्मान्रायो॑ म॒घवा॑नः सचन्ताम् ।
तन्नो॑ मि॒त्रो वरु॑णो मामहन्ता॒मदि॑तिः॒ सिन्धुः॑ पृथि॒वी उ॒त द्यौः ॥३॥

prishṭó diví prishṭó agníḥ prithivyám prishṭó vísvā óshadhīr á vivesa | vaisvānaráḥ sáhasā prishṭó agníḥ sá no dívā sá risháḥ pātu náktam || 2 || vaísvānara táva tát satyám astv asmán ráyo maghávānaḥ sacantām | tán no — || 3 ||

(९९) नवनवतितमं सूक्तम्

(१) एकर्चस्यास्य सूक्तस्य मारीचः कश्यप ऋषिः । अग्निर्जातवेदा अग्निर्वा देवता । त्रिष्टुप् छन्दः ॥

॥७॥ जा॒तवे॑दसे सुनवाम॒ सोम॑मरातीय॒तो नि द॑हाति॒ वेदः॑ ।
स नः॑ पर्ष॒दति॑ दु॒र्गाणि॒ विश्वा॑ ना॒वेव॒ सिन्धुं॑ दुरि॒तात्य॒ग्निः ॥१॥

99

Jātávedase sunavāma sómam arātīyató ní dahāti védaḥ | sá naḥ parshad áti durgáṇi vísvā nāvéva síndhuṃ duritáty agníḥ || 1 ||

(१००) शततमं सूक्तम्

(१–१९) एकोनविंशत्यृचस्यास्य सूक्तस्य वार्षागिरा ऋज्राश्वाम्बरीष-सहदेव-भयमान-सुराधस ऋषयः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥८॥ स यो वृषा॒ वृष्ण्ये॑भिः॒ समो॑का म॒हो दि॒वः पृ॑थि॒व्याश्च॑ स॒म्राट् ।
स॒ती॒नस॑त्वा॒ हव्यो॒ भरे॑षु म॒रुत्वा॑न्नो भवत्विन्द्र॑ ऊ॒ती ॥१॥

100

Sá yó vrísha vríshṇyebhiḥ sámokā mahó diváḥ prithivyáṣ ca samráṭ | satīnásatvā hávyo bháreshu marútvān no bhavatv índra ūtí || 1 ||

The fire-divine is present in heaven, and present on this earth; He pervades all plants and vegetation. May the fire-divine, the leader of all, who is present with vigour, guard us night and day against our enemies. 2

May that truth of yours descend on us. Let wealth, in rich abundance, gather around us. May the loving, venerable, indivisible almighty God and the natural forces of ocean, earth and heaven preserve and protect us. 3

99

May we dedicate our entire devotion to the all knowing God. May He deprive them of wealth who are hostile towards us. May the Lord carry us through all troubles as a boat carries men across the river against hurdles. 1

100

He is the great showerer of prosperity side by side functioning with other petty showers of wealth, the sovereign Lord of earth and heaven, the sender of water and helper in all conflicts. May this resplendent Lord, associated with vital principles, be our protection. 1

यस्यानाप्तः सूर्यस्येव यामो भरेभरे वृत्रहा शुष्मो अस्ति ।
वृषन्तमः सखिभिः स्वेभिरेवैर्मरुत्वान्नो भवत्विन्द्र ऊती ॥२॥
दिवो न यस्य रेतसो दुघानाः पन्थासो यन्ति शवसापरीताः ।
तरद्द्वेषाः सासहिः पौंस्येभिर्मरुत्वान्नो भवत्विन्द्र ऊती ॥३॥
सो अङ्गिरोभिरङ्गिरस्तमो भूद्वृषा वृषभिः सखिभिः सखा सन् ।
ऋग्मिभिर्ऋग्मी गातुभिर्ज्येष्ठो मरुत्वान्नो भवत्विन्द्र ऊती ॥४॥
स सूनुभिर्न रुद्रेभिर्ऋभ्वा नृषाह्ये सासह्वाँ अमित्रान् ।
सनीळेभिः श्रवस्यानि तूर्वन्मरुत्वान्नो भवत्विन्द्र ऊती ॥५॥

yásyánāptaḥ súryasyeva yámo bháre-bhare vṛitrahá śúshmo ásti | vṛíshantamaḥ sákhibhiḥ svébhir évair ma° || 2 || divó ná yásya rétaso dúghānaḥ pánthaso yánti śávasáparītaḥ | taráddveshaḥ sāsahíḥ paúṅsyebhir ma° || 3 || só áṅgirobhir áṅgirastamo bhūd vṛíshā vṛíshabhiḥ sákhibhiḥ sákha sán | ṛigmíbhir ṛigmí gātúbhir jyéshṭho ma° || 4 || sá sūnúbhir ná rudrébhir ṛíbhva nṛisháhye sasahváñ amítrān | sáṁḷebhiḥ śravasyàni túrvan ma° || 5 ||

॥९॥ स मन्युमीः समदनस्य कर्तास्माकेभिर्नृभिः सूर्यं सनत् ।
अस्मिन्नहन्त्सत्पतिः पुरुहूतो मरुत्वान्नो भवत्विन्द्र ऊती ॥६॥
तमूतयो रणयञ्छूरसातौ तं क्षेमस्य क्षितयः कृण्वत त्राम् ।
स विश्वस्य करुणस्येश एको मरुत्वान्नो भवत्विन्द्र ऊती ॥७॥

sá manyumíḥ samádanasya kartásmākebhir nṛíbhiḥ sū́ryaṃ sanat | asmínn áhan sátpatiḥ puruhūtó ma° || 6 || tám ūtáyo raṇayañ chū́rasātau táṃ kshémasya kshitáyaḥ kṛiṇvata trám | sá víśvasya karúṇasyeśa éko ma° || 7 ||

His unparalleled speed is like the rays of the sun. He is destroyer of the devil of ignorance in every conflict. With his swiftmoving friends, He is the most bounteous. May this resplendent Lord, associated with vital principles, be our protection. 2

He emits radiance as sunshine, showers blessings, the heaven's moisture. With His vital strength He is always victorious over adversaries, and triumphs by His manly vigour. May the resplendent God, associated with vital principles, be our protection. 3

He is the fastest among all the fast runners, most bountiful among the bountiful, the mightiest among the mighty, a friend among friends, venerable among those who claim veneration, pre-eminent amongst the eminent. May this resplendent God, associated with vital principles, be our protection. 4

He, associated with vital principles—offsprings of the cosmic vital powers—is furious and has been able to conquer his foes and adversaries. Prompted by cosmic forces He releases waters from clouds and produces food. May this resplendent God, associated with vital principles, be our protection. 5

He is the subduer of sinners, the director of operations. He is the protector of the good. He alone has been invoked by all of us. His glory in the sun has been a blessing to our people up to this day. May this resplendent God, associated with vital principles, be our protection. 6

His protections bring about success in conflicts, and He is pleased by the success. He along with His vital principles presides over every act of worship. May this resplendent God, associated with vital principles, be our protection. 7

तमप्सन्त शवस उत्सवेषु नरो नरमवसे तं धनाय ।
सो अन्धे चित्तमसि ज्योतिर्विदन्मरुत्वान्नो भवत्विन्द्र ऊती ॥८॥
स सव्येन यमति व्राधतश्चित्स दक्षिणे संगृभीता कृतानि ।
स कीरिणा चित्सनिता धनानि मरुत्वान्नो भवत्विन्द्र ऊती ॥९॥
स ग्रामेभिः सनिता स रथेभिर्विदे विश्वाभिः कृष्टिभिर्न्वद्य ।
स पौंस्येभिरभिभूरशस्तीर्मरुत्वान्नो भवत्विन्द्र ऊती ॥१०॥

tám apsanta ṣávasa utsavéshu náro náram ávase táṃ dhánāya | só andhé cit támasi jyótir vidan ma⁰ || 8 || sá savyéna yamati vrádhataṣ cit sá dakshiṇé sáṃgṛibhītā kṛitāni | sá kīríṇā cit sánitā dhánāni ma⁰ || 9 || sá grámebhiḥ sánitā sá ráthebhir vidé víṣvābhiḥ kṛishṭíbhir nv àdyá | sá paúṅsyebhir abhibhū́r áṣastīr ma⁰ || 10 ||

॥१०॥

स जामिभिर्यत्समजाति मीळ्हेऽजामिभिर्वा पुरुहूत एवैः ।
अपां तोकस्य तनयस्य जेषे मरुत्वान्नो भवत्विन्द्र ऊती ॥११॥
स वज्रभृद्दस्युहा भीम उग्रः सहस्रचेताः शतनीथ ऋभ्वा ।
चम्रीषो न शवसा पाञ्चजन्यो मरुत्वान्नो भवत्विन्द्र ऊती ॥१२॥
तस्य वज्रः क्रन्दति स्मत्स्वर्षा दिवो न त्वेषो रवथः शिमीवान् ।
तं सचन्ते सनयस्तं धनानि मरुत्वान्नो भवत्विन्द्र ऊती ॥१३॥

sá jāmíbhir yát samájāti mīḷhé 'jāmibhir vā puruhūtá évaiḥ | apā́ṃ tokásya tánayasya jeshé ma⁰ || 11 || sá vajra-bhṛíd dasyuhā́ bhīmá ugráḥ sahásracetāḥ ṣatánītha ṛíbhva | camrīshó ná ṣávasā pā́ñcajanyo ma⁰ || 12 || tásya vájraḥ krandati smát svarshā́ divó ná tveshó ravátháḥ ṣímīvān | táṃ sacante sanáyas táṃ dhánāni ma⁰ || 13 ||

In the hours of distress mighty brave men depend on His leadership for protection and wealth. In the midst of dim darkness of frustration, He is the source of light and encouragement. May this resplendent God, associated with vital principles, be our protection. 8

With His left hand He subdues the malignant and with His right hand He accepts the proffered selfless deeds. Pleased with invocations, He becomes the giver of riches to His worshippers. May this resplendent God, associated with vital principles, be our protection. 9

He alone with His accompaniments is the benefactor. He is immediately recognized by all enlightened persons through the movements of His aura of glory. By His enduring energy He is victor over the unruly elements. May this resplendent Lord, associated with vital principles be our protection. 10

Invoked by His own kinsmen, He proceeds quickly to fight for those who trust Him and those devoted friends who are engaged in conflicts. He helps brave soldiers and their families. May this resplendent Lord, associated with vital principles, be our protection. 11

He is the inflicter of punitive justice on robbers. For them He is fearful and fierce. He is cognizant of all things. He is mighty and praised by all. He is like spiritual elixir, exhilarates all the five classes of beings with his concentrated vigour. May this resplendent God, associated with vital principles, be our protection. 12

His punitive justice is very effective. He is as brilliant as the luminary of heaven, and is the source of all benefits. He is the promoter of beneficent acts. He is the Lord of all treasures. May He, associated with vital principles, be our protection. 13

यस्याजस्रं शवसा मानमुक्थं परिभुजद्रोदसी विश्वतः सीम् ।
स पारिषत्क्रतुभिर्मन्दसानो मरुत्वान्नो भवत्विन्द्र ऊती ॥१४॥
न यस्य देवा देवता न मर्ता आपश्चन शवसो अन्तमापुः ।
स प्ररिक्वा त्वक्षसा क्ष्मो दिवश्च मरुत्वान्नो भवत्विन्द्र ऊती ॥१५॥

yásyājasram
ṣávasā mā́nam ukthám paribhujád ródasī viṣvátaḥ sīm | sá pārishat krátubhir mandasānó ma° || 14 || ná yásya devā́ devátā ná mártā ā́paṣ caná ṣávaso ántam āpúḥ | sá praríkvā tvákshasā kshmó diváṣ ca ma° || 15 ||

रोहिच्छ्यावा सुमदंशुर्ललामीर्द्युक्षा राय ऋज्राश्वस्य ।
वृषण्वन्तं बिभ्रती धूर्षु रथं मन्द्रा चिकेत नाहुषीषु विक्षु ॥१६॥
एतत्त्यत्त इन्द्र वृष्ण उक्थं वार्षागिरा अभि गृणन्ति राधः ।
ऋज्राश्वः प्रष्टिभिरम्बरीषः सहदेवो भयमानः सुराधाः ॥१७॥
दस्यूञ्छिम्यूंश्च पुरुहूत एवैर्हत्वा पृथिव्यां शर्वा नि बर्हीत् ।
सनत्क्षेत्रं सखिभिः श्वित्न्येभिः सनत्सूर्यं सनदपः सुवज्रः ॥१८॥
विश्वाहेन्द्रो अधिवक्ता नो अस्त्वपरिह्वृताः सनुयाम वाजम् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥१९॥

rohíc chyāvā́ sumádaṅṣur lalāmī́r dyukshā́ rāyá ṛjrā́ṣvasya | vṛ́shaṇvantam bíbhratī dhūrshú rátham mandrā́ ciketa nā́hushīshu vikshú || 16 || etát tyát ta indra vṛ́shṇa ukthám vārshāgirā́ abhí gṛṇanti rā́dhaḥ | ṛjrā́ṣvaḥ práshṭibhir ambarī́shaḥ sahádevo bháyamānaḥ surā́dhāḥ || 17 || dásyūñ chímyūṅṣ ca puruhūtá évair hatvā́ pṛthivyā́m ṣárvā ní barhīt | sánat kshétram sákhibhiḥ ṣvitnyébhiḥ sánat sū́ryam sánad apáḥ suvájraḥ || 18 || viṣvā́héndro adhivaktā́ no astv áparihvṛtāḥ sanuyāma vā́jam | tán no — || 19 ||

He, with His excellent strength, cherishes earth and heaven eternally and absolutely. May He, delighted by our acts, convey us beyond misery. May the resplendent Lord, associated with vital principles, be our protection. 14

Neither the knowledge of divine and learned persons, nor their endeavours reach the limit of strength of that beneficent divinity. He surpasses earth and heaven by His subtle skill and strength. May the resplendent Lord associated with vital principles, be our protection. 15

The black and red beams, yoked to the cosmic chariot of the sun are self-radiant, full of the spectrum of colours, and celestial in appearance. This is fixed on a mighty axle for the attainment of bliss, as if these well-directed beams move on season-forming paths. They move with a speed for the benefit of mankind. 16

O resplendent sun, when you move on with the aura of glory directed with season-forming beams along with the constellations, you give rise to the five seasons: rain, summer, autumn, winter and spring. For this you are complimented with appropriate praises. 17

The much-invoked resplendent sun, along with vital principles, uprooted the mischief caused by parasites and aggressive infections after encounter and laid them low with his enduring action. He, then, with his white brilliant rays acted on the fields and, thereon the solar energy operated in conjunction with water. 18

May the resplendent Lord be our guide day by day and may we surrender totally to Him, and enjoy food. May the loving, venerable, indivisible, mighty God and the natural bounties of ocean, earth and heaven grant us favours. 19

(१०१) एकोत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः। इन्द्रो देवता। (१-७) प्रथमादिसप्तर्चां जगती, (८-११) अष्टम्यादिचतसृणाञ्च त्रिष्टुप् छन्दसी॥

॥१२॥ प्र मन्दिने पितुमदर्चता वचो यः कृष्णगर्भा निरहन्नृजिश्वना।
अवस्यवो वृषणं वज्रदक्षिणं मरुत्वन्तं सख्याय हवामहे॥१॥
यो व्यंसं जाहृषाणेन मन्युना यः शम्बरं यो अहन्पिप्रुमव्रतम्।
इन्द्रो यः शुष्णमशुषं न्यावृणङ्मरुत्वन्तं सख्याय हवामहे॥२॥
यस्य द्यावापृथिवी पौंस्यं महद्यस्य व्रते वरुणो यस्य सूर्यः।
यस्येन्द्रस्य सिन्धवः सश्चति व्रतं मरुत्वन्तं सख्याय हवामहे॥३॥
यो अश्वानां यो गवां गोपतिर्वशी य आरितः कर्मणिकर्मणि स्थिरः।
वीळोश्चिदिन्द्रो यो असुन्वतो वधो मरुत्वन्तं सख्याय हवामहे॥४॥
यो विश्वस्य जगतः प्राणतस्पतिर्यो ब्रह्मणे प्रथमो गा अविन्दत्।
इन्द्रो यो दस्यूँरधराँ अवातिरन्मरुत्वन्तं सख्याय हवामहे॥५॥
यः शूरेभिर्हव्यो यश्च भीरुभिर्यो धावद्भिर्हूयते यश्च जिग्युभिः।
इन्द्रं यं विश्वा भुवनाभि संदधुर्मरुत्वन्तं सख्याय हवामहे॥६॥

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Prá mandíne pitumád arcatā váco yáḥ krishṇágarbhā niráhann ṛijíṣvanā | avasyávo vríshaṇaṃ vájradakshiṇaṃ marútvantaṃ sakhyáya havāmahe || 1 || yó vyáṅsaṃ jāhṛi-shāṇéna manyúnā yáḥ ṣámbaraṃ yó áhan píprum avratám | índro yáḥ ṣúshṇam aṣúshaṃ ny ávṛiṇaṅ ma° || 2 || yásya dyávāpṛithiví paúṅsyam mahád yásya vraté váruṇo yásya sū́ryaḥ | yásyéndrasya síndhavaḥ sáṣcati vratám ma° || 3 || yó áṣvānāṃ yó gávāṃ gópatir vaṣí yá āritáḥ kármaṇi-kar-maṇi sthiráḥ | vīḷóṣ cid índro yó ásunvato vadhó ma° || 4 || yó víṣvasya jágataḥ prāṇatás pátir yó brahmáṇe prathamó gá ávindat | índro yó dásyūṅr ádharāṅ avátiran ma° || 5 || yáḥ ṣū́rebhir hávyo yáṣ ca bhīrúbhir yó dhávadbhir hūyáte yáṣ ca jigyúbhiḥ | índraṃ yáṃ víṣvā bhúvanābhí saṃdadhúr ma° || 6 ||

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Adore Him with offerings, and devotional songs,—Him, who is blissful, who straightaway destroys the strongholds of evil hidden in dark caves of ignorance. Desirous of protection, we invoke Him to become our friend,—Him, who is showerer of benefits, and who, associated with vital principles, holds punitive justice in his right hand. 1

We invoke for friendship, the resplendent God, who aided by cosmic, vital principles, and with triumphant wrath, subjugates the irresponsible, disrespectful, and the unrighteous ego and also destroys ignoble men. 2

We invoke for friendship, the resplendent God, who aided by cosmic, vital principles, manifests His great creative power in heaven and earth. The sun and oceans obey His eternal laws and the rivers follow His direction, flowing along their assigned courses. 3

We invoke for friendship, the resplendent God, who aided by cosmic, vital principles, is lord and master of wisdom and strength; who controls everyone, who is constantly present in every sacred act, who is widely cherished, and who is destroyer of obstinate abstainers from worshipful acts and those who do not offer oblations. 4

We invoke for friendship, the resplendent God, who aided by cosmic, vital principles, is the Lord of all that moves or breathes, who for the first time restored knowledge to seekers, and who annihilates and humbles low-minded offenders. 5

We invoke for friendship the resplendent God, who aided by cosmic vital principles is remebered by the timid as well as the brave, by the vanquished as well as the victorious, and to whom in times of distress all men turn for support. 6

॥१३॥ रुद्राणामेति प्रदिशा विचक्षणो रुद्रेभिर्योषा तनुते पृथु ज्रयः ।
इन्द्रं मनीषा अभ्यर्चति श्रुतं मरुत्वन्तं सख्याय हवामहे ॥७॥
यद्वा मरुत्वः परमे सधस्थे यद्वावमे वृजने मादयासे ।
अत आ याह्यध्वरं नो अच्छा त्वाया हविश्चकृमा सत्यराधः ॥८॥
त्वायेन्द्र सोमं सुषुमा सुदक्ष त्वाया हविश्चकृमा ब्रह्मवाहः ।
अधा नियुत्वः सगणो मरुद्भिरस्मिन्यज्ञे बर्हिषि मादयस्व ॥९॥

rudrâṇâm eti pradíṣâ vicakshaṇó rudrébhir yóshâ tanute prithú jráyaḥ | índram manîshá abhy àrcati ṣrutám ma° || 7 || yád vâ marutvaḥ paramé sadhásthe yád vâvamé vrijáne mâdáyâse | áta á yâhy adhvarám no ácha tvâyá havíṣ cakrimâ satyarâdhaḥ || 8 || tvâyéndra sómam sushuma sudaksha tvâyá havíṣ cakrimâ brahmavâhaḥ | ádhâ niyutvaḥ ságaṇo marúdbhir asmín yajñé barhíshi mâdayasva || 9 ||

मादयस्व हरिभिर्ये त इन्द्र वि ष्यस्व शिप्रे वि सृजस्व धेने ।
आ त्वा सुशिप्र हरयो वहन्तूशन्हव्यानि प्रति नो जुषस्व ॥१०॥
मरुत्स्तोत्रस्य वृजनस्य गोपा वयमिन्द्रेण सनुयाम वाजम् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥११॥

madáyasva háribhir yé ta indra ví shyasva ṣípre ví srija-sva dhéne | á tvâ suṣipra hárayo vahantûṣán havyáni práti no jushasva || 10 || marútstotrasya vrijánasya gopá vayám índreṇa sanuyâma vájam | tán no — || 11 ||

We invoke for friendship, the resplendent God, who aided by cosmic vital principles, proceeds to the abodes of vital cosmic forces, and there with the aid of the dawn illuminates the horizon. He the far-renowned God is extolled with thoughtful hymns by all devotees.

O resplendent God, associated with vital cosmic principles, whether you are pleased to reside in the loftiest mansion or lowly dwellings, come to the place of our work and worship. O Lord, of imperishable wealth, we dedicate our love and devotion to you. 8

O mighty resplendent God, for you we sing our devotional prayers. Desiring communion with you, we chant devotional hymns and offer reverential homage. May you, associated with vital principles, come to our sacred place of worship and rejoice. 9

O resplendent God, may you be delighted with the effects of your vigorous accomplishments and speak to us. Let your jaws of justice be effective; may your words of blessings be conveyed to us. O God, with splendid crown, may your speedy benevolence bring you to us. O gracious God, accept our loving devotion. 10

May we, while being protected by you, O destroyer of evil, make a common objective with vital principles and sing your glory. May we receive sustenance from the resplendent Lord and may this loving, venerable, indivisible, mighty God and natural bounties of ocean, earth, heaven grant our prayers. 11

(१०२) द्व्युत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः। इन्द्रो देवता। (१-१०) प्रथमादि-
दशर्चां जगती, (११) एकादश्याश्च त्रिष्टुप् छन्दसी॥

॥१४॥ इमां ते धियं प्र भरे महो महीमस्य स्तोत्रे धिषणा यत्त आनजे।
तमुत्सवे च प्रसवे च सासहिमिन्द्रं देवासः शवसामदन्ननु ॥१॥
अस्य श्रवो नद्यः सप्त बिभ्रति द्यावाक्षामा पृथिवी दर्शतं वपुः।
अस्मे सूर्याचन्द्रमसाभिचक्षे श्रद्धे कमिन्द्र चरतो वितर्तुरम् ॥२॥
तं स्मा रथं मघवन्प्राव सातये जैत्रं यं ते अनुमदाम संगमे।
आजा न इन्द्र मनसा पुरुष्टुत त्वायद्भ्यो मघवञ्छर्म यच्छ नः ॥३॥

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Imáṃ te dhíyam prá bhare mahó mahím asyá stotré dhishá ṇa yát ta ānajé | tám utsavé ca prasavé ca sāsahím índraṃ devásaḥ ṣávasāmadann ánu || 1 || asyá ṣrávo nadyàḥ saptá bibhrati dyávakshámā prithiví darṣatáṃ vápuḥ | asmé sūryācandramásābhicákshe ṣraddhé kám indra carato vitar-turám || 2 || táṃ smā rátham maghavann práva sātáye jaí-traṃ yáṃ te anumádāma saṃgamé | ājá na indra mánasā purushṭuta tvāyádbhyo maghavañ chárma yacha naḥ || 3 ||

वयं जयेम त्वया युजा वृतमस्माकमंशमुदवा भरेभरे।
अस्मभ्यमिन्द्र वरिवः सुगं कृधि प्र शत्रूणां मघवन्वृष्ण्या रुज ॥४॥
नाना हि त्वा हवमाना जना इमे धनानां धर्तरवसा विपन्यवः।
अस्माकं स्मा रथमा तिष्ठ सातये जैत्रं हीन्द्र निभृतं मनस्तव ॥५॥

vayáṃ jayema tváyā yujá vṛítam asmákam áṅṣam úd avā bháre-bhare | asmábhyam indra várivaḥ sugáṃ kṛidhi prá ṣátrūṇāṃ maghavan vṛíshṇya ruja || 4 || nánā hí tvā háva-mānā jánā imé dhánānāṃ dhartar ávasā vipanyávaḥ | asmá-kaṃ smā rátham á tishṭha sātáye jaítraṃ hīndra níbhṛitam mánas táva || 5 ||

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For you, O mighty resplendent Lord, I compose and offer my excellent hymns ; may I become worthy of your compassion through my sincere devotion to you. The enlightened devotess exhilarate the victorious Lord through the strength of their prayers to obtain riches and prosperity. 1

The seven oceans bear His glory far and wide. The heaven, sky and earth display His charming form. The sun and moon alternatingly revolve along in their assigned courses so that we may behold the supreme Lord and have faith in Him. 2

O bounteous resplendent Lord, we praise you heartily. May you grant us that same aura of glory, the victory chariot for our victory as the one in which you move, fighting against the evil forces. O bounteous Lord, grant us shelter as we love you intensely. 3

O resplendent Lord, may we, with your aid win all our adversaries. Encourage us in every fight and protect us. Make us worthy of obtaining riches in an easy way and grant us strength so that we may weaken the vigour of our enemy. 4

Possessor of large treasures, O resplendent Lord, those who invoke you for their protection are of diverse groups. Come with your aura of glory to bring us all the benefits. You have intensely resolute mind for victory. 5

॥१०॥ गोजिता बाहू अमितक्रतुः सिमः कर्मन्कर्मञ्छतमूतिः खजंकरः ।
अकल्प इन्द्रः प्रतिमानमोजसाथा जना वि ह्वयन्ते सिषासवः ॥६॥
उत्ते शतान्मघवन्नुच्च भूयस उत्सहस्राद्रिरिचे कृष्टिषु श्रवः ।
अमात्रं त्वा धिषणा तित्विषे मह्यधा वृत्राणि जिघ्नसे पुरंदर ॥७॥
त्रिविष्टिधातु प्रतिमानमोजसस्तिस्रो भूमीर्नृपते त्रीणि रोचना ।
अतीदं विश्वं भुवनं ववक्षिथाशत्रुरिन्द्र जनुषा सनादसि ॥८॥

gojitā bāhú ámitakratuḥ simáḥ kárman-karmañ chatám-ūtiḥ khajaṃkaráḥ | akalpá índraḥ pratimánam ójasátha jána ví hvayante sishasávaḥ || 6 || út te ṣatán maghavann úc ca bhúyasa út sahásrad ririce krishtíshu ṣrávaḥ | amatráṃ tva dhishána titvishe mahy ádha vritráni jighnase puraṃdara || 7 || trivishṭidhátu pratimánam ójasas tisró bhúmir nripate tríṇi rocaná | átidáṃ víṣvam bhúvanaṃ vavakshithaṣatrúr indra janúshā sanád asi || 8 ||

त्वां देवेषु प्रथमं हवामहे त्वं बभूथ पृतनासु सासहिः ।
सेमं नः कारुमुपमन्युमुद्भिदमिन्द्रः कृणोतु प्रसवे रथं पुरः ॥९॥
त्वं जिगेथ न धना रुरोधिथार्भेष्वाजा मघवन्महत्सु च ।
त्वामुग्रमवसे सं शिशीमस्यथा न इन्द्र हवनेषु चोदय ॥१०॥
विश्वाहेन्द्रो अधिवक्ता नो अस्त्वपरिह्वृताः सनुयाम वाजम् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥११॥

tvám devéshu prathamáṃ ha-vāmahe tvám babhūtha prítanāsu sāsahíḥ | sémáṃ naḥ ka-rúm upamanyúm udbhídam índraḥ kriṇotu prasavé rátham puráḥ || 9 || tváṃ jigetha ná dhánā rurodhithárbheshv ājá maghavan mahátsu ca | tvám ugrám ávase sáṃ ṣiṣimasy áthā na indra hávaneshu codaya || 10 || viṣváhendro — || 11 ||

His arms may win treasures. His power is boundless. He is best in every action. His protective powers are endless. He inspires us to struggle against evils. None may rival the resplendent Lord in mighty strength. Therefore, the devotees desiring prosperity call on Him on all occasions. 6

O bounteous Lord, your glory exceeds a hundred, more than a hundred, more than a thousand, amid all divinities. You are boundless. Our praises reveal your endless glory. May you destroy the evil forces, O the destroyer of strongholds of evils. 7

O resplendent Lord, the protector of men, with your threefold elements you are governing the three earths and three realms of light. From eternity you are without a rival. [Three elements—tranquility, activity and inertia; three earths—*bhuh, bhuvah*, and *svah* ; three lights—*tapas, ṛta* and *satya.* 8

We invoke you first among all other divine powers ; assuredly you can subdue all evil forces. May you, O resplendent Lord, infuse your divine spirit in the hearts of your devotees and may you come with your invincible and formidable aura of glory to establish supremacy over evils. 9

You always conquer and do not keep the benefits with you. O bounteous mighty Lord, we invoke you to help and protect us in all our conflicts, be they small or big. May you inspire us to continue fighting evil forces. 10

May resplendent Lord be always on our side to protect us, and may we unimperilled obtain riches in all contests. May loving, venerable, indivisible, and sustainer of earth, heaven and ocean grant our prayers. 11

(१०३) त्र्युत्तरशततमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१६॥ तत्त इन्द्रियं परमं पराचैरधारयन्त कवयः पुरेदम् ।
क्षमेदमन्यद्दिव्य१न्यदस्य समी पृच्यते समनेव केतुः ॥१॥
स धारयत्पृथिवीं पप्रथच्च वज्रेण हत्वा निरपः ससर्ज ।
अहन्नहिमभिनद्रौहिणं व्यहन्व्यंसं मघवा शचीभिः ॥२॥
स जातूभर्मा श्रद्दधान ओजः पुरो विभिन्दन्नचरद्वि दासीः ।
विद्वान्वज्रिन्दस्यवे हेतिमस्यार्यं सहो वर्धया द्युम्नमिन्द्र ॥३॥

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Tát ta indriyám paramám parācaír ádhārayanta kavá-yaḥ purédám | kshamédám anyád divy ànyád asya sám ī pṛicyate samanéva ketúḥ || 1 || sá dhārayat pṛithivím paprá-thac ca vájreṇa hatvá nír apáḥ sasarja | áhann áhim ábhi-nad rauhiṇáṃ vy áhan vyàṅsam maghávā ṣácībhiḥ || 2 || sá jātúbharmā ṣraddádhāna ójaḥ púro vibhindánn acarad ví dásīḥ | vidvấn vajrin dáṣyave hetím asyáryaṃ sáho var-dhayā dyumnám indra || 3 ||

तदूचुषे मानुषेमा युगानि कीर्तेन्यं मघवा नाम बिभ्रत् ।
उपप्रयन्दस्युहत्याय वज्री यद्ध सूनुः श्रवसे नाम दधे ॥४॥
तदस्येदं पश्यता भूरि पुष्टं श्रदिन्द्रस्य धत्तन वीर्याय ।
स गा अविन्दत्सो अविन्ददश्वान्त्स ओषधीः सो अपः स वनानि ॥५॥

tád ūcúshe mánushemá yugấni kīrténvam magliávā náma bíbhrat | upaprayán dasyuhátyāya vajrí yád dha sūnúḥ ṣrávase náma dadhé || 4 || tád asyedám paṣyatā bhū́ri pushṭáṃ ṣrád índrasya dhattana vīryầya | sá gấ avindat só avindad áṣvān sá óshadhīḥ só apáḥ sá vánāni || 5 ||

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Prudent sages have formerly been possessed of your supreme light, which they still continue to possess. One light of this shines upon the earth, the other in heaven, and both are in combination with each other like a flag in battle. 1

He upholds the earth and spreads it widely. He having struck the devil of ignorance with His adamantine determination, invigorates the spirit of enlightenment. He destroys the serpentine darkness, puts an end to the fierce demon and through his prowess, annihilates the vices, as they appear in repulsive forms. 2

Armed with adamant determination and confidence in His prowess, He, the all-wise, resplendent Lord moves on—shattering the strongholds of law-breakers. May He, accepting our praises, impose His punitive justice against undisciplined law-breakers and increase the strength and glory of virtuous men. 3

He, the bounteous God, possessing glorious fame, instructs those human races which deserve it. He, the thunderer goes close to the law-breakers to destroy them, and thus obtains the title, "renowned for victorious prowess". 4

Behold the abundant wealth of the resplendent Lord and have confidence in His prowess. He recovers the lost cattle of wisdom, the horses of vigour and the plants, forests, and waters. 5

॥१७॥ भूरिकर्मणे वृषभाय वृष्णे सत्यशुष्माय सुनवाम सोमम् ।
य आदृत्या परिपन्थीव शूरोऽयज्वनो विभजन्नेति वेदः ॥६॥
तदिन्द्र प्रेव वीर्यं चकर्थ यत्ससन्तं वज्रेणाबोधयोऽहिम् ।
अनु त्वा पत्नीर्हृषितं वयश्च विश्वे देवासो अमदन्ननु त्वा ॥७॥
शुष्णं पिप्रुं कुयवं वृत्रमिन्द्र यदावधीर्वि पुरः शम्बरस्य ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥८॥

bhū́rikarmaṇe vṛishabháya vṛ́shṇe satyáṣushmāya sunavāma sómam | yá ādṛ́tyā paripanthī́va ṣū́ró 'yajvano vibhájann éti védaḥ || 6 || tád indra préva vīryàṃ cakartha yat sasántaṃ vájreṇā́bodhayó 'him | ánu tvā pátnīr hṛishitáṃ váyaṣ ca víṣve devā́so amadann ánu tvā || 7 || ṣúshṇaṃ píprum kúyavaṃ vṛitrám indra yadā́vadhīr ví púraḥ ṣámbarasya | tán no — || 8 || 17 ||

(१०४) चतुरुत्तरशततमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१८॥ योनिष्ट इन्द्र निषदे अकारि तमा नि षीद स्वानो नार्वा ।
विमुच्या वयोऽवसायाश्वान्दोषा वस्तोर्वहीयसः प्रपित्वे ॥१॥
ओ त्ये नर इन्द्रमूतये गुर्नू चित्तान्सद्यो अध्वनो जगम्यात् ।
देवासो मन्युं दासस्य श्चम्नन्ते न आ वक्षन्सुविताय वर्णम् ॥२॥
अव त्मना भरते केतवेदा अव त्मना भरते फेनमुदन् ।
क्षीरेण स्नातः कुयवस्य योषे हते ते स्यातां प्रवणे शिफायाः ॥३॥

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Yónish ṭa indra nishádc akāri tám ā́ ní shīda svānó nā́rvā | vimúcya váyo 'vasā́yā́svān doshā́ vástor váhīyasaḥ prapitvé || 1 || ó tyé nára índram ūtáye gur nū́ cit tā́n sadyó ádhvano jagamyāt | devā́so manyúṃ dā́sasya ṣcamnan té na ā́ vakshan suvitā́ya várṇam || 2 || áva tmánā bharate kétavedā áva tmánā bharate phénam udán | kshīréṇa snātaḥ kúyavasya yóshe haté té syātām pravaṇé ṣíphāyāḥ || 3 ||

To Him, who is the performer of all deeds, the possessor and giver of strength, the truly powerful Lord, we offer devotional prayers. He a highwayman, snatches wealth from the godless exploiters and gives it to honest devotees. 6

O resplendent Lord, performer of glorious deeds, when you unsheath dark shrouds to destroy them with your adamantine determination, the vital divine powers greet you, and all other virtues extol you. 7

O resplendent Lord, as you destroy low-mindedness, ego, devilish ignorance, and demolish the strongholds of disrespectful tendencies, so may you, associated with vital principles, be our protection. 8

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O resplendent Lord, the altar of the innermost core of our heart has been made for you, as if, to sit upon it. May you hasten to appear during our morning and evening worship. May you be as eager as a horse, slackening his reins as he returns to his stable. 1

These persons have come to the resplendent Lord, to solicit His protection. May the Lord guide them along the right path. May the divines repress the fury of demons, and may they bring the venerable Lord to us for the success of sacred deeds. 2

Knowing the secret of possessing wealth, the demon of vagrancy earns riches and carries it off to himself. Let both his wives—greed and lethargy—bathe in the deep sea. O resplendent Lord, may he with his wives—greed and lethargy—be drowned in the depth of that river of luxury. 3

युयोप नाभिरुपरस्यायोः प्र पूर्वाभिस्तिरते राष्टि शूरः ।
अञ्जसी कुलिशी वीरपत्नी पयो हिन्वाना उदभिर्भरन्ते ॥४॥
प्रति यत्स्या नीथादर्शि दस्योरोको नाच्छा सदनं जानती गात् ।
अध स्मा नो मघवञ्चर्कृतादिन्मा नो मघेव निष्षपी परा दाः ॥५॥

yuyópa nábhir úparasyayóḥ prá púrvābhis tirate ráshṭi śúraḥ | añjasí kuliśí vīrápatnī páyo hinvāná udábhir bharante || 4 || práti yát syá nīthádarśi dásyor óko nácha sádanam jānatí gāt | ádha sma no maghavañ carkṛitád ín má no maghéva nishshapí párā dāḥ || 5 ||

॥२०॥ स त्वं न इन्द्र सूर्ये सो अप्स्वनागास्त्व आ भज जीवशंसे ।
मान्तरां भुजमा रीरिषो नः श्रद्धितं ते महत इन्द्रियाय ॥६॥
अधा मन्ये श्रत्ते अस्मा अधायि वृषा चोदस्व महते धनाय ।
मा नो अकृते पुरुहूत योनाविन्द्र क्षुध्यद्भ्यो वय आसुतिं दाः ॥७॥
मा नो वधीरिन्द्र मा परा दा मा नः प्रिया भोजनानि प्र मोषीः ।
आण्डा मा नो मघवञ्छक्र निर्भेन्मा नः पात्रा भेत्सहजानुषाणि ॥८॥
अर्वाङेहि सोमकामं त्वाहुरयं सुतस्तस्य पिबा मदाय ।
उरुव्यचा जठर आ वृषस्व पितेव नः शृणुहि हूयमानः ॥९॥

sá tváṃ na indra súrye só apsv ànāgāstvá á bhaja jīvaśaṅsé | mántarām bhújam á rīrisho naḥ śráddhitaṃ te mahatá indriyáya || 6 || ádhā manye śrát te asmā adhāyi vṛ́shā codasva mahaté dhánāya | má no ákṛite puruhūta yónāv índra kshúdhyadbhyo váya āsutíṃ dāḥ || 7 || má no vadhīr indra má párā dā má naḥ priyá bhójanāni prá moshīḥ | āṇḍá má no maghavañ chakra nír bhen má naḥ pátrā bhet sahájānushāṇi || 8 || arvá́ṅ éhi sómakāmaṃ tvāhur ayáṃ sutás tásya pibā mádāya | uruvyácā jaṭhára á vṛishasva pitéva naḥ śṛiṇuhi hūyámānaḥ || 9 ||

The abiding-place of the vagrant remains hidden in the midst of waters of luxury. The vagrancy of the person is further enhanced by channel-waters of attachment, malice and passion which please and sustain him in the first instance. 4

As the track that leads to the dwelling place of law-breakers is discovered by us, and also, in the same way as a cow knows the way to her stall, O bounteous Lord, may you defend us from repeated violence of unruly persons. Do not cast us away, like a libertine casting away treasure. 5

O resplendent God, may you excite in us reverence for the sun, for the waters and for those living beings which are exempt from sin and as such are worthy of praise. May you not injure our offspring, while yet in the womb, for our trust is in your mighty power. 6

O resplendent Lord, may I have complete trust in you, for you are adored by all. I meditate on you with reverence. May you lead us on to great riches, and consign us not to the house of the destitutes. You grant us food and drink, when hungry. 7

Harm us not, O resplendent God. Abandon us not. Deprive us not of the enjoyments that delight us. O bounteous and supreme Lord, may our unborn offsprings meet with no injury, and may our kids also be spared who are just crawling along. 8

O resplendent Lord, favour us with your presence, as you are famous for loving acceptance of devotional offerings. They are here for us. May you accept them liberally, just as a person, with distending stomach, when offered a favourite drink,enjoys it to the full and consumes in plenty. May you, when invoked, hear us as a father listening to the words of his son. 9

(१०५) पञ्चोत्तरशततमं सूक्तम्

(१–१९) एकोनविंशत्यृचस्यास्य सूक्तस्याप्त्यस्त्रित आङ्गिरसः कुत्सो वा ऋषिः । विश्वे देवा देवताः । (१–७, ९–१८) प्रथमादिसप्तर्चां नवम्यादिदशानाञ्च पङ्क्तिः, (८) अष्टम्या यवमध्या महाबृहती, (१९) एकोनविंश्याश्च त्रिष्टुप् छन्दांसि ॥

॥२०॥ चन्द्रमा अप्स्व१न्तरा सुपर्णो धावते दिवि ।
न वो हिरण्यनेमयः पदं विन्दन्ति विद्युतो वित्तं मे अस्य रोदसी ॥१॥
अर्थमिद्वा उ अर्थिन आ जाया युवते पतिम् ।
तुञ्जाते वृष्ण्यं पयः परिदाय रसं दुहे वित्तं मे अस्य रोदसी ॥२॥
मो षु देवा अदः स्व१रव पादि दिवस्परि ।
मा सोम्यस्य शंभुवः शूने भूम कदा चन वित्तं मे अस्य रोदसी ॥३॥

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Candrámā apsv àntár á suparṇó dhavate diví | ná vo hiraṇyanemayaḥ padáṃ viṇdanti vidyuto vittám me asyá rodasī || 1 || árthaṃ íd vá u arthína á jayá yuvate pátim | tuñjáte vríshṇyam páyaḥ paridáya rásaṃ duhe vittám⁰ || 2 || mó shú deva adáḥ svàr áva padi divás pári | má somyásya sambhúvaḥ śúne bhuma káda caná vittám⁰ || 3 ||

यज्ञं पृच्छाम्यवमं स तद्दूतो वि वोचति ।
क्व ऋतं पूर्व्यं गतं कस्तद्बिभर्ति नूतनो वित्तं मे अस्य रोदसी ॥४॥
अमी ये देवाः स्थन त्रिष्वा रोचने दिवः ।
कद्व ऋतं कदनृतं क्व प्रत्ना व आहुतिर्वित्तं मे अस्य रोदसी ॥५॥
॥२१॥ कद्व ऋतस्य धर्णसि कद्वरुणस्य चक्षणम् ।
कदर्यम्णो महस्पथाति क्रामेम दूढ्यो वित्तं मे अस्य रोदसी ॥६॥

yajñám pṛichamy avamáṃ sá tád dutó ví vocati | kvà ṛitám pūrvyáṃ gatáṃ kás tád bibharti nútano vi⁰ || 4 || amí yé devā sthána trishv á rocané diváḥ | kád va ṛitáṃ kád ánṛitaṃ kvà pratná va áhutir vi⁰ || 5 ||

kád va ṛitásya dharṇasí kád váruṇasya cákshaṇam | kád aryamṇó mahás patháti krāmema dūḍhyò vi⁰ || 6 ||

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The graceful moon moves with speed in the interspace, while the sun with beauteous wings rides above in the celestial region. The lightning with its golden flash is not aware of your extensive realm. Why this, may I know, O earth and heaven? 1

Those who are worthy of wealth do obtain it. A wife clings to her husband, and the two intertwine in embrace give and receive the bliss of love. And from their union progeny is born, Why this, may I know, O earth and heaven? 2

Never may that light, O cosmic powers, fall from its station in the sky. May we never live in a place, which is without spiritual joy. Why this, may I know, O earth and heaven? 3

I am enquiring from the cosmic prowess around me. As envoy, may it tell me, where the ancient benevolent law-giver is and who the new dispenser is. Why this, may I know, O earth and heaven? 4

O divine powers, you are present in the three-dimensional space of universe, glowing with splendour. Where is your eternal law and where does it fall? Where is my ancient devotional offering to you ? May I know, O earth and heaven? 5

Where is your adherence to eternal truth? Where is the attentive eye of the Lord of justice? Which is the path of the glorious law-maker, by following which we overcome the malevolent? May I know why this, O earth and heaven? 6

अहं सो अस्मि यः पुरा सुते वदामि कानि चित् ।
तं मा व्यन्त्याध्यो३ वृको न तृष्णजं मृगं वित्तं मे अस्य रोदसी ॥७॥
सं मा तपन्त्यभितः सपत्नीरिव पर्शवः ।
मूषो न शिश्ना व्यदन्ति माध्यः स्तोतारं ते शतक्रतो वित्तं मे अस्य रोदसी ॥८॥
अमी ये सप्त रश्मयस्तत्रा मे नाभिरातता ।
त्रितस्तद्वेदाप्त्यः स जामित्वाय रेभति वित्तं मे अस्य रोदसी ॥९॥
अमी ये पञ्चोक्षणो मध्ये तस्थुर्महो दिवः ।
देवत्रा नु प्रवाच्यं सध्रीचीना नि वावृतुर्वित्तं मे अस्य रोदसी ॥१०॥

ahám só asmi yáḥ purá suté vádami káni cit | tám ma vyanti ādhyò vṛíko ná tṛishṇájam mṛigám viº || 7 || sám ma tapanty abhítaḥ sapátnīr iva párṣavaḥ | músho ná ṣiṣná vy ádanti mādhyà stotáram te ṣatakrato viº || 8 || amí yé saptá raṣmáyas tátrā me nábhir átata | tritás tád vedaptyáḥ sá jāmitváya rebhati viº || 9 || amí yé páñcokshaṇo mádhye tasthúr mahó diváḥ | devatrá nú praváeyam sadhrīcīná ní vāvṛitur viº || 10 ||

॥२२॥ सुपर्णा एत आसते मध्य आरोधने दिवः ।
ते सेधन्ति पथो वृकं तरन्तं यह्वतीरपो वित्तं मे अस्य रोदसी ॥११॥
नव्यं तदुक्थ्यं हितं देवासः सुप्रवाचनम् ।
ऋतमर्षन्ति सिन्धवः सत्यं तातान सूर्यो वित्तं मे अस्य रोदसी ॥१२॥
अग्ने तव त्यदुक्थ्यं देवेष्वस्त्याप्यम् ।
स नः सत्तो मनुष्वदा देवान्यक्षि विदुष्टरो वित्तं मे अस्य रोदसी ॥१३॥

suparṇá etá āsate mádhya aródhane diváḥ | té sedhanti pathó vṛíkam tárantam yahvátīr apó viº || 11 || návyaṃ tád ukthyàṃ hitáṃ dévāsaḥ supravācanám | ṛitám arshanti síndhavaḥ satyáṃ tātāna súryo viº || 12 || ágne táva tyád ukthyàṃ devéshv asty ápyam | sá naḥ sattó manushvád á deván yakshi vidúshṭaro viº || 13 ||

I am the same person who in olden days recited many sacred hymns, and yet worries and sorrows consume me as a wolf devours the thirsty deer. May I know why this, O earth and heaven? 7

O embodiment of total selfless actions, my ribs are paining me like the rival co-wives from all sides, or like the rats gnawing at the weaver's thread. May I know why this, O earth and heaven? 8

My centre of gravity is there, where those seven rays are emerging from. This is known to the sun, the creator of the triple concept of time,—of past, present and future, and the offspring of waters. Is that why they pray to the divine sun with affectionate feeling? May I know why this, O earth and heaven? 9

May the five givers of benefits who abide in the centre of the vast heavens, having heard my sacred prayers return to me simultaneously—fire on earth, wind in interspace, sun in heaven, moon among constellations and lightning in clouds. May I know why this, O earth and heaven? 10

High in the mid-ascent of heaven, those birds of beauteous pinions sit—the rays of sun. They drive the wolf of darkness from the path as the sun crosses the restless floods. May I know why this, O earth and heaven? 11

O divine powers, this new hymn is worth chanting, and is for you. "The waters would flow, is the divine law. The light of the sun would extend, is the divine truth." May I know why this, O earth and heaven? 12

O cosmic fire, your commendable relationship is with the divine powers. May you, O all-knowing Lord, bring those powers to benevolent deeds of men. May I know why this, O earth and heaven? 13

सत्तो होता मनुष्वदा देवाँ अच्छा विदुष्टरः ।
अग्निर्हव्या सुषूदति देवो देवेषु मेधिरो वित्तं मे अस्य रोदसी ॥१४॥
ब्रह्मा कृणोति वरुणो गातुविदं तमीमहे ।
व्यूर्णोति हृदा मतिं नव्यो जायतामृतं वित्तं मे अस्य रोदसी ॥१५॥

sattó hótā manushvád á deváñ ácha vidúshṭaraḥ | agnír havyá sushūdati devó devéshu médhiro vi⁰ || 14 || bráhmā kriṇoti váruṇo gātuvídam tám īmahe | vy ùrṇoti hṛidá matím návyo jāyatām ṛitám vi⁰ || 15 ||

॥२३॥ असौ यः पन्था आदित्यो दिवि प्रवाच्यं कृतः ।
न स देवा अतिक्रमे तं मर्तासो न पश्यथ वित्तं मे अस्य रोदसी ॥१६॥
त्रितः कूपेऽवहितो देवान्हवत ऊतये ।
तच्छुश्राव बृहस्पतिः कृण्वन्नंहूरणादुरु वित्तं मे अस्य रोदसी ॥१७॥
अरुणो मा सकृद्वृकः पथा यन्तं ददर्श हि ।
उज्जिहीते निचाय्या तष्टेव पृष्ट्यामयी वित्तं मे अस्य रोदसी ॥१८॥
एनाङ्गूषेण वयमिन्द्रवन्तोऽभि ष्याम वृजने सर्ववीराः ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥१९॥

asaú yáḥ pánthā ādityó diví praváčyaṃ kritáḥ | ná sá devā atikráme táṃ mártāso ná paṣyatha vi⁰ || 16 || tritáḥ kūpé 'vahito devān havata ūtáye | tác chuṣrāva bṛíhaspátiḥ kriṇvánn aṅhūraṇād urú vi⁰ || 17 || aruṇó mā sakṛíd vṛíkaḥ pathā yántaṃ dadárṣa hí | új jihīte nicáyya táshṭeva prishṭyāmayí vi⁰ || 18 || enāṅgūshéṇa vayám índravanto 'bhí shyāma vṛijáne sárvavīrāḥ || tán no — || 19 ||

O fire-divine, most active among all divine powers, come, like an honoured guest participating in the fire ritual; may you carry these oblations to the surroundings in air, water and land. May I know why this, O earth and heaven? 14

The cosmic ocean becomes our preserver. We depend on him for our welfare. He fills our heart with joy. New life is born out of it. Let my sacred worship generate new virtues in my heart. May I know why this, O earth and heaven? 15

The divine sun assuredly charts out that path in celestial regions which is not to be transgressed even by cosmic powers, not to speak of you, O mortals, who cannot even see it. May I know why this, O earth and heaven? 16

Bound at three places—knowledge, action, faith—and entrapped in dark ignorance, the helpless man has been praying to the divine powers for protection. Ultimately the great Lord would hear his voice and indicate to him the path of liberation. May I know why this, O earth and heaven? 17

So often, while I am on my way, the wolf of temptations happens to see me. He tries to lift me up as a carpenter does with an aching backbone. May you know why this, O earth and heaven? 18

Through this hymn, may we aided by the resplendent Lord, and all our brave brethern, conquer in our struggles. May the venerable, friendly, and sustainer God and the Lord of eternal earth, heaven, and ocean grant our prayers. 19

[अथ षोडशोऽनुवाकः ॥] (१०६) षडुत्तरशततमं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः। विश्वे देवा देवताः। (१–६) प्रथमादिषड्ऋचां जगती, (७) सप्तम्याश्च त्रिष्टुप् छन्दसी ॥

॥२४॥ इन्द्रं मित्रं वरुणमग्निमूतये मारुतं शर्धो अदितिं हवामहे।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥१॥
त आदित्या आ गता सर्वतातये भूत देवा वृत्रतूर्येषु शंभुवः।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥२॥
अवन्तु नः पितरः सुप्रवाचना उत देवी देवपुत्रे ऋतावृधा।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥३॥
नराशंसं वाजिनं वाजयन्निह क्षयद्वीरं पूषणं सुम्नैरीमहे।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥४॥
बृहस्पते सदमिन्नः सुगं कृधि शं योर्यत्ते मनुर्हितं तदीमहे।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥५॥

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índram mitrám váruṇam agním ūtáye márutaṃ śárdho áditiṃ havāmahe | ráthaṃ ná durgád vasavaḥ sudānavo víśvasmān no áṅhaso nísh pipartana || 1 || tá ādityā́ á gata sarvátātaye bhūtá deva vṛitratúryeshu śambhúvaḥ || ráthaṃ — || 2 || ávantu naḥ pitáraḥ supravācaná utá deví deváputre ṛitāvṛídhā | ráthaṃ — || 3 || nárāśáṅsaṃ vājínaṃ vājáyann ihá kshayádvīram pūsháṇaṃ sumnaír īmahe | ráthaṃ — || 4 || bṛíhaspate sádam ín naḥ sugáṃ kṛidhi śáṃ yór yát te mánurhitaṃ tád īmahe | ráthaṃ — || 5 ||

इन्द्रं कुत्सो वृत्रहणं शचीपतिं काटे निबाळ्ह ऋषिरह्वदूतये।
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥६॥
देवैर्नो देव्यदितिर्नि पातु देवस्त्राता त्रायतामप्रयुच्छन्।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥७॥

índram kútso vṛitrahánaṃ śácīpátiṃ kaṭé níbāḷha ṛíshir ahvad ūtáye | ráthaṃ — || 6 || devaír no devy áditir ní pātu devás trātá trāyatām áprayuchan | tán no — || 7 ||

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We invoke for our preservation the head of state, the people in charge of social welfare, justice, militia and the preceptors. May these bountiful people save us from all distress just a chariot is rescued from a difficult ravine. 1

O preceptors, come to our sacred works and help us to remove poverty and provide us peace and hapiness, and save us from distress just as a chariot is rescued from a difficult ravine. 2

May our praiseworthy elders and also the daughters of the learned men and ladies, the preservers of old traditional virtues, protect us just as a chariot is rescued from a difficult ravine. 3

At this sacred rite we solicit Him who is the purifier and preserver of brave men. We praise them who give us nourishment. May the brave leaders, with a reputation, save us from distress just as a chariot is rescued from a difficult ravine. 4

O head of the state, make our paths easy. We solicit you for the gift of the twin faculties (one of providing comforts and the other of obviating perils) which are fully beneficial to men. May you protect us from distress just as a chariot is rescued from a difficult ravine. 5

The poor individual is sunk in the well of ignorance. He has been repeatedly praying for deliverance. May the supreme God save him from distress just a chariot is rescued from a difficult ravine. 6

May the goddess of knowledge, along with other teachers and the learned, be vigilant for our protection. May the gracious, venerable, and eternal sustainer of all grant our prayers. 7

(१०७) सप्तोत्तरशततमं सूक्तम्

(१–३) तृचस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२५॥ यज्ञो देवानां प्रत्येति सुम्नमादित्यासो भवता मृळयन्तः ।
आ वोऽर्वाची सुमतिर्ववृत्यादंहोश्चिद्या वरिवोवित्तरासत् ॥१॥
उप नो देवा अवसा गमन्त्वङ्गिरसां सामभिः स्तूयमानाः ।
इन्द्र इन्द्रियैर्मरुतो मरुद्भिरादित्यैर्नो अदितिः शर्म यंसत् ॥२॥
तन्न इन्द्रस्तद्वरुणस्तदग्निस्तदर्यमा तत्सविता चनो धात् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥३॥

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Yajñó devā́nām práty eti sumnám ā́dityāso bhávata mṛiḷayántaḥ | ā́ vo 'rvācī́ sumatír vavṛityād aṅhóṣ cid yā́ varivovíttarāsat || 1 || úpa no devā́ ávasā́ gamantv áṅgirasāṃ sā́mabhi stūyámānāḥ | índra indriyaír marúto marúdbhir ādityaír no áditiḥ śárma yaṅsat || 2 || tán na índras tád váruṇas tád agnís tád aryamā́ tát savitā́ cáno dhāt | tán no — || 3 ||

(१०८) अष्टोत्तरशततमं सूक्तम्

(१–१३) त्रयोदशर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । इन्द्राग्नी देवते । त्रिष्टुप् छन्दः ॥

॥२६॥ य इन्द्राग्नी चित्रतमो रथो वामभि विश्वानि भुवनानि चष्टे ।
तेना यातं सरथं तस्थिवांसाथा सोमस्य पिबतं सुतस्य ॥१॥
यावदिदं भुवनं विश्वमस्त्युरुव्यचा वरिमता गभीरम् ।
तावाँ अयं पातवे सोमो अस्त्वरमिन्द्राग्नी मनसे युवभ्याम् ॥२॥

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Yá indrāgnī citrátamo rátho vām abhí víṣvāni bhúvanāni cáshṭe | téná yātaṃ sarátham tasthivánsáthā sómasya pibataṃ sutásya || 1 || yā́vad idám bhúvanaṃ víṣvam ásty uruvyácā varimátā gabhīrám | tā́vāṅ ayám pā́tave sómo astv áram indrāgnī mánase yuvábhyām || 2 ||

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May our selfless actions furnish our learned leaders with the spirit of benevolence. O preceptors, may you be gracious to us. And may your good intentions be directed towards us so as to be an adundant source of help in removing afflictions of the poor. 1

May the learned persons, who have been declared meritorius in their training in science, come to us with their help. May the head of the state with his resplendence and authority, and the soldiers, armed with their weapons, and the preceptors, with their super-knowledge, give us felicity. 2

May the giver of the high code of conduct bestow upon us full satisfaction and delight. May the gracious, veneraable, eternal God and the Lord of ocean, earth and heaven grant us our prayers. 3

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O resplendent self and supreme mind, sitting in the chariot of your body, you perceive all the worlds. May both of you come seated in this chariot and enjoy the essence extracted from the environments. 1

The entire environmental world is vast and profound in depth. O resplendent self and mind-supreme, for your enjoyment the elixir of pleasures is extracted to your liking. May it be sufficient to quench your desires. 2

चक्राथे हि सध्र्यङ्नाम भद्रं सध्रीचीना वृत्रहणा उत स्थः ।
ताविन्द्राग्नी सध्र्यञ्चा निषद्या वृष्णः सोमस्य वृषणा वृषेथाम् ॥३॥
समिद्धेष्वग्निष्वानजाना यतस्रुचा बर्हिरु तिस्तिराणा ।
तीव्रैः सोमैः परिषिक्तेभिरर्वागेन्द्राग्नी सौमनसाय यातम् ॥४॥
यानीन्द्राग्नी चक्रथुर्वीर्याणि यानि रूपाण्युत वृष्ण्यानि ।
या वां प्रत्नानि सख्या शिवानि तेभिः सोमस्य पिबतं सुतस्य ॥५॥

cakráthe hí sadhryàñ nā́ma bhadrám sadhrīcīnā́ vṛitrahaṇā utá sthaḥ | tā́v indrāgnī sadhryáñcā nishádyā vṛ́ishṇaḥ sómasya vṛishaṇā́ vṛishethām || 3 || sámiddhesh v agníshv ānajānā́ yatásrucā barhír u tistirāṇā́ | tīvraíḥ sómaiḥ párishiktebhir arvā́g éndrāgnī saumanasā́ya yātam || 4 || yā́nīndrāgnī cakráthur vīryā̀ṇi yā́ni rūpā́ṇy utá vṛ́ishṇyāni | yā́ vām pratnā́ni sakhyā́ śivā́ni tébhiḥ sómasya pibatam sutásya || 5 ||

॥२७॥ यदब्रवं प्रथमं वां वृणानोऽयं सोमो असुरैर्नो विहव्यः ।
तां सत्यां श्रद्धामभ्या हि यातमथा सोमस्य पिबतं सुतस्य ॥६॥
यदिन्द्राग्नी मदथः स्वे दुरोणे यद्ब्रह्मणि राजनि वा यजत्रा ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥७॥
यदिन्द्राग्नी यदुषु तुर्वशेषु यद्द्रुह्युष्वनुषु पूरुषु स्थः ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥८॥
यदिन्द्राग्नी अवमस्यां पृथिव्यां मध्यमस्यां परमस्यामुत स्थः ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥९॥

yád ábravam prathamám vām vṛiṇānò 'yám sómo ásurair no vihávyaḥ | tā́m satyā́m śraddhā́m abhy ā́ hí yātám áthā sómasya pibatam sutásya || 6 || yád indrāgnī mádathaḥ své duroṇé yád brahmáṇi rā́jani vā yajatrā | átaḥ pári vṛishaṇāv ā́ hí yātám áthā sómasya pibatam sutásya || 7 || yád indrāgnī yádushu turváśeshu yád druhyúshv ánushu pūrúshu sthā́ḥ | átaḥ — || 8 || yád indrāgnī avamásyām pṛithivyā́m madhyamásyām paramásyām utá sthā́ḥ | átaḥ — || 9 ||

O resplendent self and mind, both of you have made your names blessed in having slain the demon of ignorance. Both of you continue to be allies. May both of you sit together and enjoy the elixir of worldly pleasures and make yourself strong. 3

O resplendent self and mind, the fires are kindled for the sacred rituals ; the clarified butter is being poured with the raised ladle. The grassmats have been spread for you. May you come now for more enjoyment having accepted furhter stimulated elixir of pleasures. 4

O resplendent self and the mind-supreme, whatever heroic exploits you have achieved, whatever forms you have adopted, whatever benefits you have provided and whatever friendship you have contacted, come with them all for the sake of enjoying the elixir of worldly pleasures. 5

Both of you come and witness the truthful sincerity and enjoy the elixir of worldly pleasures. I affirm that this elixir of pleasure is extracted by the sense-organs solely to be dedicated to you. 6

O resplendent self and mind, if you have ever been delighted with the offerings in your own dwelling or in that of a learned devotee, or in that of a king, come here from wherever you may be and cherish the elixir in your own true form and nowhere else. 7

O resplendent self and mind, whether you are among the non-violent or the violent, aliens or allies, and also fully-contented, O showerers of blessings, come here from wherever you may be and cherish the elixir in your true form and nowhere else. 8

O resplendent self and mind, whether you are in the lower or middle or upper regions of the inner world, O showerers of blessings, come here from wherever you may be and cherish the elixir in your own true form and nowhere else. 9

यदिन्द्राग्नी परमस्यां पृथिव्यां मध्यमस्यामवमस्यामुत स्थः ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥१०॥
यदिन्द्राग्नी दिवि ष्ठो यत्पृथिव्यां यत्पर्वतेष्वोषधीष्वप्सु ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥११॥
यदिन्द्राग्नी उदिता सूर्यस्य मध्ये दिवः स्वधया मादयेथे ।
अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥१२॥
एवेन्द्राग्नी पपिवांसा सुतस्य विश्वास्मभ्यं सं जयतं धनानि ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥१३॥

yád indrāgnī paramásyām pṛithivyā́m madhyamásyām avamásyām utá sthā́ḥ | átaḥ — || 10 || yád indrāgnī diví shṭhó yát pṛithivyā́ṃ yát párvateshv óshadhīshv apsú | átaḥ — || 11 || yád indrāgnī úditā sū́ryasya mádhye diváḥ svadháyā madáyethe | átaḥ — || 12 || evéndrāgnī papivā́ṅsā sutásya víṣvāsmábhyaṃ sáṃ jayataṃ dhánāni | tán no — || 13 ||

(१०९) नवोत्तरशततमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । इन्द्राग्नी देवते । त्रिष्टुप् छन्दः ॥

॥२८॥ वि ह्यख्यं मनसा वस्य इच्छन्निन्द्राग्नी ज्ञास उत वा सजातान् ।
नान्या युवत्प्रमतिरस्ति मह्यं स वां धियं वाजयन्तीमतक्षम् ॥१॥
अश्रवं हि भूरिदावत्तरा वां विजामातुरुत वा घा स्यालात् ।
अथा सोमस्य प्रयती युवभ्यामिन्द्राग्नी स्तोमं जनयामि नव्यम् ॥२॥

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Ví hy ákhyam mánasā vásya ichánn índrāgnī jñāsá utá vā sajātā́n | nā́nyā́ yuvát prámatir asti máhyaṃ sá vāṃ dhíyaṃ vājayántīm ataksham || 1 || áṣravaṃ hí bhūridā́vattarā vāṃ víjāmātur utá vā ghā syālā́t | áthā sómasya práyatī yuvábhyām índrāgnī stómaṃ janayāmi návyam || 2 ||

O resplendent self and mind, whether you are in the upper, middle, or lower regions of the inner world, O showerers of benefits, come here from wherever you may be and cherish the elixir in your own true form and nowhere else. 10

O respendent self and mind, whether you are in heaven or upon earth, in the mountains, in the herbs, or in the waters, you, showerers of benefits, come here from wherever you may be and cherish the elixir in your true form and nowhere else. 11

O resplendent self and mind, on the rising of the sun and also in the midst of the sky, you may be exhilarated by your own splendour, yet may you come here from wherever you may be, and cherish the elixir in your own true form and nowhere else. 12

Thus, O resplendent self and mind, having cherished the spiritual joy, may you now be the possessor of all kinds of wealth and wisdom. May the friendly, venerable and indivisible Lord and His bounteous creation, including the ocean, the earth and the celestial regions, grant us our wishes. 13

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O resplendent self and mind, for wealth and wisdom, I look upon you as my own kinsmen and relations. No other providence but you alone are with me. So I am glorifying you through these devotional verses. 1

O resplendent self and mind, I have heard that you are much more affectionate and loving than a son-in-law or a brother-in-law. I offer to both of you the spiritual elixir of my devotion and address you with a newly composed tune. 2

मा च्छेद्म रश्मीँरिति नाधमानाः पितॄणां शक्तीरनुयच्छमानाः ।
इन्द्राग्निभ्यां कं वृषणो मदन्ति ता ह्यद्री धिषणाया उपस्थे ॥३॥
युवाभ्यां देवी धिषणा मदायेन्द्राग्नी सोममुशती सुनोति ।
तावश्विना भद्रहस्ता सुपाणी आ धावतं मधुना पृङ्क्तमप्सु ॥४॥
युवामिन्द्राग्नी वसुनो विभागे तवस्तमा शुश्रव वृत्रहत्ये ।
तावासद्या बर्हिषि यज्ञे अस्मिन्प्र चर्षणी मादयेथां सुतस्य ॥५॥

má chedma raṣmī́ñr íti nā́dhamānāḥ pitṝṇā́m ṣaktī́r anuyáchamānāḥ | indrāgníbhyām kám vṛ́shaṇo madanti tā́ hy ádrī dhisháṇāyā upásthe || 3 || yuvā́bhyām deví dhisháṇā mádāyéndrāgnī sómam uṣatī́ sunoti | tā́v aṣvinā bhadrahastā supāṇī ā́ dhāvatam mádhunā pṛiṅktám apsú || 4 || yuvā́m indrāgnī vásuno vibhāgé tavástamā ṣuṣrava vṛitrahátye | tā́v āsádyā barhíshi yajñé asmín prá carshaṇī mādayethām sutásya || 5 ||

॥२९॥ प्र चर्षणिभ्यः पृतनाहवेषु प्र पृथिव्या रिरिचाथे दिवश्च ।
प्र सिन्धुभ्यः प्र गिरिभ्यो महित्वा प्रेन्द्राग्नी विश्वा भुवनात्यन्या ॥६॥
आ भरतं शिक्षतं वज्रबाहू अस्माँ इन्द्राग्नी अवतं शचीभिः ।
इमे नु ते रश्मयः सूर्यस्य येभिः सपित्वं पितरो न आसन् ॥७॥
पुरंदरा शिक्षतं वज्रहस्तास्माँ इन्द्राग्नी अवतं भरेषु ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥८॥

prá carshaṇíbhyaḥ pṛitanāháveshu prá pṛithivyā́ riricāthe divás ca | prá síndhubhyaḥ prá giríbhyo mahitvā́ préndrāgnī víṣvā bhúvanā́ty anyā́ || 6 || ā́ bharatam ṣíkshatam vajrabāhū asmā́ñ indrāgnī avatam ṣácībhiḥ | imé nú té raṣmáyaḥ sū́ryasya yébhiḥ sapitvám pitáro na ā́san || 7 || púraṃdarā ṣíkshatam vajrahastāsmā́ñ indrāgnī avatam bháreshu | tán no — || 8 ||

Those who pray—"Never may we break the link of posterity", and who wish—"May the descendants be endowed with the vigour of their forefathers" attain happiness by the grace of the resplendent self and mind and may these two, destroyers of evil, be nearby to hear this adoration. 3

For the delight of both of you, O resplendent self and mind, the spiritual elixir has been preserved. O vital twins (the in-breath and out-breath), you have handsome arms to give and graceful hands to receive ; may both of you come speedily and mix the sweetness of the elixir with our noble actions. 4

O resplendent self and mind, we have heard at the merit allotments that both of you are most vigorous in the destruction of the demon of ignorance ; come therefore, and be seated in our hearts and enjoy the exciting spiritual experiences. 5

O resplendent self and mind, when the call for the battle against evil is given, both of you surpass all men. And you are vaster than the earth, the sky, the rivers, and the mountains ; and you exceed all other existing regions. 6

O resplendent self and mind, with adamant arms, may both of you grant us wealth, instruct us and protect us with your wisdom. May those rays of wisdom, by which, our ancestors attained together heavenly bliss, shine upon us. 7

O resplendent self and mind, destroyers of the strongholds of evil, instruct us and protect us in our struggles with adamant hands. May the friendly, venerable and indivisible Lord and His bounteous creation, including the ocean, the earth and the celestial regions grant us our wishes. 8

(११०) दशोत्तरशततमं सूक्तम्

(१–९) नवर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । ऋभवो देवताः । (१–४, ६–८) प्रथमादिचतुर्ऋचां षष्ठ्यादितृचस्य च जगती, (५, ९) पञ्चमीनवम्योश्च त्रिष्टुप् छन्दसी ॥

॥३०॥ ततं मे अपस्तदु तायते पुनः स्वादिष्ठा धीतिरुचथाय शस्यते ।
अयं समुद्र इह विश्वदेव्यः स्वाहाकृतस्य समु तृप्णुत ऋभवः ॥१॥
आभोगयं प्र यदिच्छन्त ऐतनापाकाः प्राञ्चो मम के चिदापयः ।
सौधन्वनासश्चरितस्य भूमनागच्छत सवितुर्दाशुषो गृहम् ॥२॥
तत्सविता वोऽमृतत्वमासुवदगोह्यं यच्छ्रवयन्त ऐतन ।
त्यं चिच्चमसमसुरस्य भक्षणमेकं सन्तमकृणुता चतुर्वयम् ॥३॥

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Tatám me ápas tád u tāyate púnaḥ svádishṭha dhītír ucáthāya ṣasyate | ayáṃ samudrá ihá viṣvádevyaḥ sváhā-kṛitasya sám u tṛipṇuta ṛibhavaḥ || 1 || ābhogáyam prá yád ichánta aítanápākāḥ práñco máma ké cid āpáyaḥ | saúdhan-vanāsaṣ caritásya bhūmánágachata savitúr dāṣúsho gṛi-hám || 2 || tát savitá vo 'mṛitatvám ásuvad ágohyaṃ yác chra-váyanta aítana | tyáṃ cic camasám ásurasya bhákshaṇam ékaṃ sántam akṛiṇutā cáturvayam || 3 ||

विष्ट्वी शमी तरणित्वेन वाघतो मर्तासः सन्तो अमृतत्वमानशुः ।
सौधन्वना ऋभवः सूरचक्षसः संवत्सरे समपृच्यन्त धीतिभिः ॥४॥
क्षेत्रमिव वि ममुस्तेजनेनँ एकं पात्रमृभवो जेहमानम् ।
उपस्तुता उपमं नाधमाना अमर्त्येषु श्रव इच्छमानाः ॥५॥

vishṭví ṣámī tara-ṇitvéna vāgháto mártāsaḥ sánto amṛitatvám ānaṣuḥ | sau-dhanvaná ṛibhávaḥ sū́racakshasaḥ saṃvatsaré sám apṛi-cyanta dhītíbhiḥ || 4 || kshétram iva ví mamus téjanenañ ékam pátram ṛibhávo jéhamānam | úpastutā upamáṃ ná-dhamānā ámartyeshu ṣráva ichámānāḥ || 5 ||

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O wise men, the selfless deeds I have performed ; I shall perform again and again. The melodious hymns are chanted to celebrate the divine powers. The ocean of the spiritual joy of our devotion is ready for all divines. May they cherish this to their entire satisfaction when offered with the syllables *"svaha"* (a conventional exclamation uttered at the time of offering an oblation). 1

O wise men, you have been worthy of reverence amongst my ancestors, but you are still immature ; you are desirous of enjoying the fruits of actions and, therefore, you have come out (for austerity). O the sons of spiritual archers, please follow the high code of conduct and move to the abode of the bounteous creator. 2

When you, with firm faith which could not be concealed, proclaim your devotion, the divine creator bestows immortality upon you. The ladle for the food of the vital breaths (the revealed knowledge) is one, yet the creator has filled it with the fourfold (has divided in the four sections), — Ṛk (poems), Yajuh (prose), Saman songs) and Atharva (codes). 3

They, though mortals, by constantly performing sacred work and worship, acquired immortality. The wise men, sons of spiritual archers, bright as the sun, acquired in a year's time all types of devotional melodies. 4

The wise men, applauded by the associates, anxious for renown amongst the immortals and desirous of acquiring exemplary glory, started with self-evaluations, as a surveyor measures a field with a rod, or the contents are measured with the help of a vessel repeatedly filled up. 5

॥३१॥ आ म॒नी॒षाम॒न्तरि॑क्षस्य॒ नृभ्यः॑ स्रु॒चेव॑ घृ॒तं जु॑हवाम वि॒द्मना॑ ।
त॒र॒णि॒त्वा ये पि॒तुर॑स्य सश्चि॒र ऋ॒भवो॒ वाज॑मरुहन्दि॒वो रजः॑ ॥६॥
ऋ॒भुर्न॒ इन्द्रः॒ शव॑सा॒ नवी॑यानृ॒भुर्वाजे॑भि॒र्वसु॑भि॒र्वसु॑र्द॒दिः ।
यु॒ष्माकं॑ देवा॒ अव॒साह॑नि प्रि॒ये॒३॒॑ऽभि ति॑ष्ठेम पृत्सु॒तीरसु॑न्वताम् ॥७॥
निश्चर्म॑ण ऋभवो॒ गाम॑पिंशत॒ सं व॒त्सेना॑सृजता मा॒तरं॒ पुनः॑ ।
सौध॑न्वनासः स्वप॒स्यया॑ नरो॒ जिव्री॒ युवा॑ना पि॒तरा॑कृणोतन ॥८॥
वाजे॑भिर्नो॒ वाज॑सातावविड्ढ्यृभु॒माँ इ॑न्द्र चि॒त्रमा द॑र्षि॒ राधः॑ ।
तन्नो॑ मि॒त्रो वरु॑णो मामहन्ता॒मदि॑तिः॒ सिन्धुः॑ पृथि॒वी उ॒त द्यौः ॥९॥

á manīshā́m antárikshasya nṛíbhyaḥ srucéva ghṛitáṃ juhavāma vidmánā | taraṇitvā́ yé pitúr asya saṣcirá ṛibhávo vā́jam aruhan divó rájaḥ || 6 || ṛibhúr na índraḥ ṣávasā návīyān ṛibhúr vā́jebhir vásubhir vásur dadíḥ | yushmā́kaṃ devā ávasā́hani priyè 'bhí tishṭhema pṛitsutī́r ásunvatām || 7 || níṣ cármaṇa ṛibhavo gā́m apiṅṣata sáṃ vatsénāsṛijatā mātáram púnaḥ | saúdhanvanāsaḥ svapasyáyā naro jívrī yúvānā pitárākṛiṇotana || 8 || vā́jebhir no vā́jasātāv aviḍḍhy ṛibhumā́ñ indra citrám á darshi rā́dhaḥ | tán no — || 9 ||

(१११) एकादशोत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । ऋभवो देवताः । (१–४) प्रथमादिचतुर्ऋचां जगती, (५) पञ्चम्याश्च त्रिष्टुप् छन्दसी ॥

॥३२॥ तक्ष॒न्रथं॑ सु॒वृतं॑ विद्म॒नाप॑स॒स्तक्ष॒न्हरी॒ इन्द्र॒वाहा॒ वृष॑ण्वसू ।
तक्ष॑न्पि॒तृभ्या॑मृ॒भवो॒ युव॒द्वय॒स्तक्ष॑न्व॒त्साय॑ मा॒तरं॑ सचा॒भुव॑म् ॥१॥

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Tákshan ráthaṃ suvṛítaṃ vidmanā́pasas tákshan hárī indravā́hā vṛíshaṇvasū | tákshan pitṛíbhyām ṛibhávo yúvad váyas tákshan vatsā́ya mātáraṃ sacābhúvam || 1 ||

As clarified butter in ladles, we through our knowledge would dedicate our hymns to the spiritual architects of the inner realm. These wise men, due to their promptness, have, as it were, come nearer to the sun, the sustainer of the universe, and have ascended to great heights. 6

The most excellent realized seer, rejuvenated with strength, is our protection like our resplendent head. May he, possessed of vigour and wealth, bestow prosperity on us. O God, may we, the one under your care, on a happy day, overcome the hosts of the faithless ones. 7

O realized seers, you provide an attractive skin (i.e. poetry) to the cow of knowledge, and you bring back the son (i.e. virtue) to the mother (i.e. knowledge) and O spiritual archers, you give fresh youth to the old and traditional. 8

O the realized resplendent self, provide us with food and nourishment in our struggles, and bestow upon us wonderful riches. May the friendly, venerable and indivisible Lord and His bounteous creation, including the ocean, the earth and the celestial regions, grant us our wishes. 9

111

The realized architects of the inner realm, possessed of skill, construct a well-designed chariot, and also build the horse-engines, worthy to be attached to the spiritual chariot of the resplendent self, and they provide the elders with youthful age and also give to the calf its attachment to its mother. 1

आ नो यज्ञाय तक्षत ऋभुमद्वयः क्रत्वे दक्षाय सुप्रजावतीमिषम् ।
यथा क्षयाम सर्ववीरया विशा तन्नः शर्धाय धासथा स्विन्द्रियम् ॥२॥
आ तक्षत सातिमस्मभ्यमृभवः सातिं रथाय सातिमर्वते नरः ।
सातिं नो जैत्रीं सं महेत विश्वहा जामिमजामिं पृतनासु सक्षणिम् ॥३॥
ऋभुक्षणमिन्द्रमा हुव ऊतय ऋभून्वाजान्मरुतः सोमपीतये ।
उभा मित्रावरुणा नूनमश्विना ते नो हिन्वन्तु सातये धिये जिषे ॥४॥
ऋभुर्भराय सं शिशातु सातिं समर्यजिद्वाजो अस्माँ अविष्टु ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥५॥

á no yajñáya takshata ribhumád váyaḥ krátve dákshāya suprajávatīm ísham | yáthā ksh//////áyāma sárvavīrayā viṣá tán naḥ ṣárdhāya dhāsathā sv indriyám || 2 || á takṣhata sātím asmábhyam ṛibhavaḥ sātíṃ ráthāya sātím árvate naraḥ | sātíṃ no jaítrīṃ sám maheta viṣváhā jāmím ájāmim pṛítanāsu sakshánim || 3 || ṛibhukshánam índram á huva ūtáya ṛibhū́n vájān marútaḥ sómapītaye | ubhá mitrávárunā nūnám aṣvínā té no hinvantu sātáye dhiyé jishé || 4 || ṛibhúr bhárāya sáṃ ṣiṣātu sātíṃ samaryajíd vájo asmáñ avishṭu | tán no — || 5 ||

(११२) द्वादशोत्तरशततमं सूक्तम्

(१-२५) पञ्चविंशत्यृचस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । (१) प्रथमर्चः प्रथमपादस्य द्यावापृथिव्यौ, द्वितीयपादस्याग्निरुत्तरार्धस्य (२-२५) द्वितीयादिचतुर्विंशतीनाञ्चाश्विनौ देवताः । (१-२३) प्रथमादित्रयोविंशतीनां जगती, (२४-२५) चतुर्विंशीपञ्चविंश्योश्च त्रिष्टुप् छन्दसी ॥

॥३३॥ ईळे द्यावापृथिवी पूर्वचित्तयेऽग्निं घर्मं सुरुचं यामन्निष्टये ।
याभिर्भरे कारमंशाय जिन्वथस्ताभिरू षु ऊतिभिरश्विना गतम् ॥१॥

112.

Íḷe dyávāpṛithiví pūrvácittaye 'gníṃ gharmáṃ surúcaṃ yámann ishṭáye | yábhir bháre kārám áṅṣāya jínvathas tábhir ū shú ūtíbhir aṣviná gatam || 1 ||

Bestow on us for our selfless noble actions the life of the realized resplendent self, and for the performance of noble actions and for our strength such food and nourishment as may provide us with good progeny. May we live long along with our vigorous descendants. May we have all strength in our sense-organs for our prosperity. 2

O realized architects of the inner realm, bestow sustenance upon us, upon our body chariot, upon our horse-like senses. Let everyone daily acknowledge our victorious wealth and may we triumph in our battle of life, over our foes, whether strangers or kinsmen. 3

I invoke for protection the inner self, with its perpetual companion, the architect of the inner realm, the mighty realized soul. I invite wisdom, vigour, vitality, cosmic light, cosmic plasma and the twin faculties to share my spiritual joy. May they direct us to wealth, wisdom and victory. 4

May the realized seer furnish us with ample wisdom to conquer all evils. May the enlightened and victorious self bring us victory in our struggle. May the friendly, the venerable and indivisible Lord, along with His bounties including the oceans, the earth and the celestial regions, grant us our wishes. 5

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During the early hours, for preliminary meditation, I adore heaven and earth, fire and pleasant sunshine. O twin divines, may you come willingly with those aids which inspire men to conquer in the battle of life. 1

युवोर्दानाय सुभरा असश्चतो रथमा तस्थुर्वचसं न मन्तवे ।
याभिर्धियोऽवथः कर्मन्निष्टये ताभिरू षु ऊतिभिरश्विना गतम् ॥२॥
युवं तासां दिव्यस्य प्रशासने विशां क्षयथो अमृतस्य मज्मना ।
याभिर्धेनुमस्वं१ पिन्वथो नरा ताभिरू षु ऊतिभिरश्विना गतम् ॥३॥
याभिः परिज्मा तनयस्य मज्मना द्विमाता तूर्षु तरणिर्विभूषति ।
याभिस्त्रिमन्तुरभवद्विचक्षणस्ताभिरू षु ऊतिभिरश्विना गतम् ॥४॥
याभी रेभं निवृतं सितमद्भ्य उद्वन्दनमैरयतं स्वर्दृशे ।
याभिः कण्वं प्र सिषासन्तमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥५॥

yuvór dānáya su-
bhárā asaścáto rátham á́ tasthur vacasám ná mántave | yá́-
bhir dhíyó 'vathaḥ kármann ishṭáye tá́bhir — || 2 || yuvám
tá́sām divyásya praṣá́sane viṣá́m kshayatho amṛ́tasya maj-
mánā | yá́bhir dhenúm asvàm pínvatho narā tá́bhir — || 3 ||
yá́bhiḥ párijmā tánayasya majmánā dvimātá́ tūrshú taráṇir
vibhū́shati | yá́bhis trimántur ábhavad vicakshaṇás tá́bhir
— || 4 || yá́bhī rebhám nívṛitam sitám adbhyá úd vánda-
nam áirayatam svàr dṛiṣé | yá́bhiḥ káṇvam prá síshāsan-
tam á́vatam tá́bhir — || 5 ||

॥३४॥ याभिरन्तकं जसमानमारणे भुज्युं याभिरव्यथिभिर्जिजिन्वथुः ।
याभिः कर्कन्धुं वय्यं च जिन्वथस्ताभिरू षु ऊतिभिरश्विना गतम् ॥६॥
याभिः शुचन्तिं धनसां सुषंसदं तप्तं घर्ममोम्यावन्तमत्रये ।
याभिः पृश्निगुं पुरुकुत्समावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥७॥

yá́bhir ántakam jásamānam áraṇe bhujyúm yá́bhir avya-
thíbhir jijinváthuḥ | yá́bhiḥ karkándhum vayyàm ca jínva-
thas tá́bhir — || 6 || yá́bhiḥ ṣucantím dhanasá́m sushaṃsá-
dam taptám gharmám omyá́vantam átraye | yá́bhiḥ pṛ́ṣni-
gum purukútsam á́vatam tá́bhir — || 7 ||

Wherewith you defend the noble thoughts and help in efforts for attaining our objectives, with those aids, O twin divines, may you come willingly here. 2

By the vigour infused out of the celestial nectar, you have been able to rule over all men. Wherewith the poor milch-cows are made to furnish plentiful milk—with those aids O twin divines, may you come willingly here. 3

The circumambient swifit-moving wind is the father and the two upper and lower pieces of attrition of wood are the mother, and the child produced is the fire, which in its turn further is strengthened by the wind. Wherewith the priest performing the three kinds of the fire-ritual (with oblations of food materials, butter or medicinal herbs), or the three-functional devotee, through knowledge, actions and worship attained his objectives—with those aids, O twin divines, may you come willingly here. 4

Wherewith you have been lifting up the submerged priests who are cast (in the well of ignorance), and also worshippers to behold the divine light, and by which you protect an academic intellectual, longing to see the light —with those aids, O twin-divines, may you come willingly here. 5

By which you rescue a servant of mankind, about to be destroyed, from the traps of the wicked, by which you preserve a rescuer on a mission, suddenly caught into difficulties and by which you relieve craftsmen and men belonging to a common fellowship — with those aids, O twin-divines, may you come willingly here. 6

By which you provide habitation to rich, liberal and holy, and you render the scorching heat pleasurable to a sage, who is free from three kinds of miseries, and by which you preserve a space-pilot and arsenal-master—with those aids, O twin-divines, may you come willingly here. 7

याभिः शचीभिर्वृषणा परावृजं प्रान्धं श्रोणं चक्षस एतवे कृथः ।
याभिर्वर्तिकां ग्रसिताममुञ्चतं ताभिरू षु ऊतिभिरश्विना गतम् ॥८॥
याभिः सिन्धुं मधुमन्तमसश्चतं वसिष्ठं याभिरजरावजिन्वतम् ।
याभिः कुत्सं श्रुतर्यं नर्यमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥९॥
याभिर्विश्पलां धनसामथर्व्यं सहस्रमीळ्ह आजावजिन्वतम् ।
याभिर्वशमश्व्यं प्रेणिमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥१०॥

yábhiḥ ṣácībhir vṛishaṇā parāvṛíjam prándhám̩ ṣroṇám̩ cákshasa étave kṛitháḥ | yā́bhir vártikām̩ grasitám ámuñcatam̩ tā́bhir — ‖ 8 ‖ yā́bhiḥ síndhum mádhumantam ásaṣcatam̩ vásishṭham̩ yā́bhir ajarāv ájinvatam | yā́bhiḥ kútsam̩ ṣrutáryam̩ náryam ā́vatam̩ tā́bhir — ‖ 9 ‖ yā́bhir viṣpálām̩ dhanasā́m atharvyàm̩ sahásramīḷha ājā́v ájinvatam | yā́bhir váṣam aṣvyám preṇím ā́vatam̩ tā́bhir — ‖ 10 ‖

॥३५॥ याभिः सुदानू औशिजाय वणिजे दीर्घश्रवसे मधु कोशो अक्षरत् ।
कक्षीवन्तं स्तोतारं याभिरावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥११॥
याभी रसां क्षोदसोद्नः पिपिन्वथुरनश्वं याभी रथमावतं जिषे ।
याभिस्त्रिशोक उस्रिया उदाजत ताभिरू षु ऊतिभिरश्विना गतम् ॥१२॥
याभिः सूर्यं परियाथः परावति मन्धातारं क्षैत्रपत्येष्वावतम् ।
याभिर्विप्रं प्र भरद्वाजमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥१३॥

yā́bhiḥ sudānū auṣijā́ya vaṇíje dīrgháṣravase mádhu kóṣo áksharat | kakshívantam̩ stotā́ram̩ yā́bhir ā́vatam̩ tā́bhir — ‖ 11 ‖ yā́bhī rasā́m̩ kshódasodnáḥ pipinváthur anaṣvám̩ yā́bhī rátham ā́vatam̩ jishé | yā́bhis triṣóka usríyā udā́jata tā́bhir — ‖ 12 ‖ yā́bhiḥ sū́ryam pariyatháḥ parāváti mandhātā́ram̩ kshaítrapatyeshv ā́vatam | yā́bhir vípram prá bharádvājam ā́vatam̩ tā́bhir — ‖ 13 ‖

By which bounteous and virtuous actions, O showerers of blessings, you provide shelter to a banished and eyes to a blind, ears to a deaf and limbs to a lame, and by which you set free a quail bird seized by a wolf — with those aids, O twin-divines, may you come willingly here. 8

By which you cause sweet rivers to flow ; by which you, who are exempt from decay, and gratify the most celebrated, by which you protect a generous, well-versed in the Vedic lore, and best amongst leaders —with those aids, O twin-divines, may you come willingly here. 9

By which you enable an opulent stationary army,—even when it is unable, —to march in battles where thousands of benefits are to be gained and by which you protect vigorous, inspiring and charming youths — with those aids, O twin-divines, may you come willingly here. 10

O bounteous donors, by which clouds shed sweet rain water for the sake of a rich merchant, and by which you protect an industrious devotee—with those aids, O twin-divines, may you come willingly here. 11

By which, you fill a dry river-bed with forcefully flowing water, by which you drive a chariot to victory without exertion to horses and by which persons involved in all the three types of anxiety are recovered—with those aids, O twin-divines, may you come hither. 12

By which you encompass the sun, when far off (to extricate him from total eclipse) ; by which you defend an aeronautical architect in the discharge of his essential duties, and by which you protect a farsighted who is in charge of food stores—with those aids, O twin-divines, may you come willingly here. 13

याभिर्महामतिथिग्वं कशोजुवं दिवोदासं शम्बरहत्य आवतम् ।
याभिः पूर्भिद्ये त्रसदस्युमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥१४॥
याभिर्वम्रं विपिपानमुपस्तुतं कलिं याभिर्वित्तजानिं दुवस्यथः ।
याभिर्व्यश्वमुत पृथिमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥१५॥

yábhir mahám atithi-gvám kaṣojúvaṃ dívodásaṃ ṣambarahátya ávatam | yábhiḥ pūrbhídye trasádasyum ávataṃ tábhir — || 14 || yábhir vamráṃ vipipanám upastutáṃ kalíṃ .yábhir vittájanim duvas-yáthaḥ | yábhir vyaṣvam utá príthim ávataṃ tábhir — || 15 ||

॥३६॥ याभिर्नरा शयवे याभिरत्रये याभिः पुरा मनवे गातुमीषथुः ।
याभिः शारीराजतं स्यूमरश्मये ताभिरू षु ऊतिभिरश्विना गतम् ॥१६॥
याभिः पठर्वा जठरस्य मज्मनाग्निर्नादीदेच्चित इद्धो अज्मन्ना ।
याभिः शर्यातमवथो महाधने ताभिरू षु ऊतिभिरश्विना गतम् ॥१७॥
याभिरङ्गिरो मनसा निरण्यथोऽग्रं गच्छथो विवरे गोअर्णसः ।
याभिर्मनुं शूरमिषा समावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥१८॥
याभिः पत्नीर्विमदाय न्यूहथुरा घ वा याभिररुणीरशिक्षतम् ।
याभिः सुदास ऊहथुः सुदेव्यं१ ताभिरू षु ऊतिभिरश्विना गतम् ॥१९॥

yábhir nara ṣayáve yábhir átraye yábhiḥ purá mánave gatúm ishátlhuḥ | yábhiḥ ṣárīr ájataṃ syúmaraṣmaye tábhir — || 16 || yábhiḥ páṭharvā jáṭharasya majmánāgnír nádidec citá iddhó ajmann á | yábhiḥ ṣáryatam ávatho mahadhané tábhir — || 17 || yábhir angiro mánasā niraṇyáthó 'graṃ gá-chatho vivaré góarṇasaḥ | yábhir mánuṃ ṣúram ishá sam-ávataṃ tábhir — || 18 || yábhiḥ pátnīr vimadáya nyūhá-thur á gha va yábhir aruṇír áṣikshatam | yábhiḥ sudása ūháthuḥ sudevyáṃ tábhir — || 19 ||

By which you defend mighty and hospitable persons, and water-impellers and also the devotees of the learned in a battle, having destroyed the devil, and by which you protect them from the horrors of the aliens—with those aids, O twin-divines, may you come here. 14

By which you preserve such persons as are not of much significance, and yet very popular in social amusements, and by which you help married astronomers, and also such persons of extensive knowledge, yet deprived of vigour —with those aids, O twin-divines, may you come willingly here. 15

By which, you bless persons, who are exempt from three types of miseries, and show them a way for their liberation; by which you urge cavaliers to attack with arrows upon the foes of justice—with those aids, O twin-divines, may you come willingly here. 16

By which cadets shine with strength of form in battles, like a blazing fire piled up with fuel ; by which you defend the adepts in war—with those aids, O twin-divines, may you come willingly here. 17

By which, with contended mind, you delight in praise and thence proceed to vital stages to restore shrouded wisdom; and further, wherewith you sustain brave seekers with sustenance—with those aids, O twin-divines, may you come willingly here. 18

Wherewith you help men addicted to drinks and men with forsaken wives, and wherewith for their delight, you help celebrate maidens, and thereby confer excellent wealth to deserving and learned persons—with those aids, O twin-divines, may you come willingly here. 19

याभिः शंताती भवथो ददाशुषे भुज्युं याभिरवथो याभिरध्रिगुम् ।
ओम्यावतीं सुभरामृतस्तुभं ताभिरू षु ऊतिभिरश्विना गतम् ॥२०॥

॥३७॥ याभिः कृशानुमसने दुवस्यथो जवे याभिर्यूनो अर्वन्तमावतम् ।
मधु प्रियं भरथो यत्सरड्भ्यस्ताभिरू षु ऊतिभिरश्विना गतम् ॥२१॥
याभिर्नरं गोषुयुधं नृषाह्ये क्षेत्रस्य साता तनयस्य जिन्वथः ।
याभी रथाँ अवथो याभिरर्वतस्ताभिरू षु ऊतिभिरश्विना गतम् ॥२२॥

yábhiḥ sáṃtātī bhávatho dadāṣúshe bhujyúm yábhir ávatho yábhir ádhrigum | omyávatīm subhárām ṛitastúbham tábhir — || 20 || 36 ||

yábhiḥ kṛiṣánum ásane duvasyátho javé yábhir yúno árvantam ávatam | mádhu priyám bharatho yát saráḍbhyas tábhir — || 21 || yábhir náraṃ goshuyúdhaṃ nṛisháhye kshétrasya sātá tánayasya jínvathaḥ | yábhī ráthañ ávatho yábhir árvatas tábhir — || 22 ||

याभिः कुत्समार्जुनेयं शतक्रतू प्र तुर्वीतिं प्र च दभीतिमावतम् ।
याभिर्ध्वसन्तिं पुरुषन्तिमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥२३॥
अप्नस्वतीमश्विना वाचमस्मे कृतं नो दस्रा वृषणा मनीषाम् ।
अद्यूत्येऽवसे नि ह्वये वां वृधे च नो भवतं वाजसातौ ॥२४॥
द्युभिरक्तुभिः परि पातमस्मानरिष्टेभिरश्विना सौभगेभिः ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥२५॥

yábhiḥ kútsam ārjuneyáṃ ṣatakratū prá turvítim prá ca dabhítim ávatam | yábhir dhvasántim purushántim ávataṃ tábhir — || 23 || ápnasvatīm aṣvinā vácam asmé kṛitáṃ no dasrā vṛishaṇa manīshám | adyūtyé 'vase ní hvaye vāṃ vṛidhé ca no bhavataṃ vája-sātau || 24 || dyúbhir aktúbhiḥ pári pātam asmán árishṭebhir aṣvinā saúbhagebhiḥ | tán no — || 25 ||

Wherewith you bring bliss to him who offers homage, wherewith you protect a rescuers on a noble mission, and mobile men and wherewith you provide nourishing food to upholders of truth—with those aids, O twin-divines, may you willingly come here. 20

Wherewith you defend weak men in battle, and help the speedy young horses, and wherewith you deliver delicious honey to bees—with those aids, O twin-divines, may you willingly come here. 21

Wherewith you protect leaders contending for wealth and wisdom ; wherewith you assist them in the acquisition of their share of produce from fields and preserve their chariot and their energy—with those aids, O twin-divines, may you willingly come here. 22

Wherewith you protect all intelligent and dynamic devotees and protect them from a suppresser, a murderer, and one who creates differences among men—with those aids O twin-divines, may you willingly come here. 23

O twin-divines, showerers of benefits, subduers of our evil desires and invigorators of our understanding, may you sanctify our words with works. We invoke you both for our protection in the last watch of our life's night. May you be with us for increase in the provision of food. 24

O twin-divines, may you cherish us both by day and by night with undiminished blessings ; may friend, venerable and indivisible Lord with His bounties including the oceans, the earth and the celestial regions, grant us our wishes. 25

(११३) त्रयोदशोत्तरशततमं सूक्तम्

(१–२०) विंशत्यृचस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । (१, २–२०) प्रथमर्चः पूर्वार्धस्य द्वितीयाद्येकोनविंशतीनाञ्च उषाः, (१) प्रथमाया उत्तरार्धस्य च रात्रिर्देवते । त्रिष्टुप् छन्दः ॥

॥१॥ इदं श्रेष्ठं ज्योतिषां ज्योतिरागाच्चित्रः प्रकेतो अजनिष्ट विभ्वा ।
यथा प्रसूता सवितुः सवायँ एवा रात्र्युषसे योनिमारैक् ॥१॥
रुशद्वत्सा रुशती श्वेत्यागादारैगु कृष्णा सदनान्यस्याः ।
समानबन्धू अमृते अनूची द्यावा वर्णं चरत आमिनाने ॥२॥
समानो अध्वा स्वस्रोरनन्तस्तमन्यान्या चरतो देवशिष्टे ।
न मेथेते न तस्थतुः सुमेके नक्तोषासा समनसा विरूपे ॥३॥
भास्वती नेत्री सूनृतानामचेति चित्रा वि दुरो न आवः ।
प्रार्प्या जगद्व्यु नो रायो अख्यदुषा अजीगर्भुवनानि विश्वा ॥४॥
जिह्मश्ये३ चरितवे मघोन्याभोगय इष्टये राय उ त्वम् ।
दभ्रं पश्यद्भ्य उर्विया विचक्ष उषा अजीगर्भुवनानि विश्वा ॥५॥

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Idám ṣréshṭham jyótishaṃ jyótir ágāc citráḥ praketó ajanishṭa víbhva | yátha prásūtā savitúḥ saváyaṅ evá rátry usháse yónim araik || 1 || rúṣadvatsa rúṣatı ṣvetyágad áraig u kṛishṇá sádanāny asyaḥ | samanábandhu amṛíte anucí dyáva várṇaṃ carata āminané || 2 || samanó ádhva svásror anantás tám anyánya carato devásishṭe | ná methete ná tasthatuḥ suméke náktoshása sámanasa vírūpe || 3 || bhásvatı netrí sūnṛítanām áceti citrá ví dúro na āvaḥ | prárpya jágad vy ù no rāyó akhyad ushá ajīgar bhúvanāni víṣva || 4 || jihmaṣyè cáritave maghóny ābhogáya ishṭáye rāyá u tvam | dabhrám páṣyadbhya urviyá vicáksha ushá || 5 ||

॥२॥ क्षत्राय त्वं श्रवसे त्वं महीया इष्टये त्वमर्थमिव त्वमित्यै ।
विसदृशा जीविताभिप्रचक्ष उषा अजीगर्भुवनानि विश्वा ॥६॥

kshatráya tvaṃ ṣrávase tvam mahīyá ishṭáye tvam ártham iva tvam ityaí | vísadṛiṣa jīvitábhipracáksha ushá — || 6 ||

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This most excellent light amid all lights has arrived ; the wonderful, the far-extending, the manifest has been born. As the night is born for the sun's uprising, so she has yielded a birthplace for the dawn. 1

The white shining dawn, the parent of the bright sun, has arrived ; to her the dark one (night) has resigned her dwelling. Both of them, the night and dawn, friendly to each other, immortal, following each other, and mutually effacing each other's complexion, traverse the heaven. 2

The path of these sisters is common and unending. Guided by the radiant sun, they travel alternately,—though different in hues, yet one-minded. Night and dawn, giving birth to all things, clash not, neither do they stand still. 3

Bright guide of benevolent actions, she is seen by us. This tinted dawn, having illuminated the world, has unfolded the portals of our door and makes our riches manifest. She swallows as it were all the regions to be given back again.

The magnificent dawn awakens persons who have been sleeping—some to enjoyment, others devotion, and some others to wealth. She enables those who are almost lightless to see distinctly. The dawn has swallowed as it were all the regions to be given back again. 5

She awakens some to acquire wealth, others to earn food, and a few to achieve greatness ; she prompts some to sacrifices; some to pursue their own professions, and others to activities—and thus inspires all men to their various means of maintaining life. The dawn swallows as it were all regions to be given back again. 6

एषा दिवो दुहिता प्रत्यदर्शि व्युच्छन्ती युवतिः शुक्रवासाः ।
विश्वस्येशाना पार्थिवस्य वस्व उषो अद्येह सुभगे व्युच्छ ॥७॥
परायतीनामन्वेति पाथ आयतीनां प्रथमा शश्वतीनाम् ।
व्युच्छन्ती जीवमुदीरयन्त्युषा मृतं कं चन बोधयन्ती ॥८॥
उषो यदग्निं समिधे चकर्थ वि यदावश्चक्षसा सूर्यस्य ।
यन्मानुषान्यक्ष्यमाणाँ अजीगस्तद्देवेषु चकृषे भद्रमप्नः ॥९॥
कियात्या यत्समया भवाति या व्यूषुर्याश्च नूनं व्युच्छान् ।
अनु पूर्वाः कृपते वावशाना प्रदीध्याना जोषमन्याभिरेति ॥१०॥

eshá divó duhitā́ práty adarṣi vyuchántī yuvatíḥ ṣukrávasāḥ | víṣvasyéṣānā pā́rthivasya vásva úsho adyéhá subhage vy ùcha || 7 || parāyatīnā́m ánv eti pā́tha āyatīnā́m prathamā́ ṣā́ṣvatīnām | vyuchántī jīvám udīrā́yanty ushā́ mṛitám kám caná bodháyantī || 8 || úsho yád agním samídhe cakártha ví yád ā́vaṣ cákshasā sū́ryasya | yán mā́nushān yakshyámāṇāñ ā́jīgas tád devéshu cakṛishe bhadrám ápnaḥ || 9 || kíyāty ā́ yát samáyā bhávāti yā́ vyūshúr yā́ṣ ca nūnám vyuchā́n | ánu pū́rvāḥ kṛipate vāvaṣānā́ pradī́dhyānā jósham anyā́bhir eti || 10 ||

॥३॥ ईयुष्टे ये पूर्वतरामपश्यन्व्युच्छन्तीमुषसं मर्त्यासः ।
अस्माभिरू नु प्रतिचक्ष्याभूदो ते यन्ति ये अपरीषु पश्यान् ॥११॥
यावयद्द्वेषा ऋतपा ऋतेजाः सुम्नावरी सूनृता ईरयन्ती ।
सुमङ्गलीर्बिभ्रती देववीतिमिहाद्योषः श्रेष्ठतमा व्युच्छ ॥१२॥

īyúsh ṭé yé pū́rvatarām ápaṣyan vyuchántīm ushásam mártyāsaḥ | asmā́bhir ū nú praticákshyābhūd ó té yanti yé apárīshu páṣyān || 11 || yāvayáddveshā ṛitapā́ ṛitejā́ḥ sumnā́varī sūnṛ́tā īráyantī | sumaṅgalī́r bíbhratī devávītim ihā́dyóshaḥ ṣréshṭhatamā vy ùcha || 12 ||

The young maid, white-robed, the daughter of the celestial regions, the maiden with all earthly treasures, is beheld coming forward, dissipating the darkness, May you, auspicious dawn, shine upon us here and now. 7

Following the path of the mornings that have departed, she is the first of endless mornings to come hereafter. At her rising, she urges forth the living beings and awakens them from slumber, even them who lay like dead. 8

O divine light, inasmuch as you have caused the sacred fire to be kindled, inasmuch as you have awakened men to perform selfless deeds, you have performed the benevolent acts and have done good service to the enlightened ones. 9

For how long a period is it that they should be together—dawns that have shone in the past, and dawns to shine hereafter ? For how long a period would dawns continue to stay ? And for how long a period would they rise, still desirous to bring us light ? The dawns pursue the functions of their predecessors and go forth shining gloriously with the other dawns. 10

Gone are the men, who in the days before us have been looking on the rising of earlier dawns. We, the living, now behold her brightness, and they are coming who shall see her hereafter. 11

May the beings, hostile to acts of devotion, withdraw : for the dawn is the protectress of sacred rites, the guardian of law, the giver of bliss, the awakener of pleasant voices, auspicious, inspiring, the bearer of homage for the divines. May the bright dawn shine on us here and now. 12

शश्वत्पुरोषा व्युवास देव्यथो अद्येदं व्यावो मघोनी ।
अथो व्युच्छादुत्तराँ अनु द्यूनजरामृता चरति स्वधाभिः ॥१३॥
व्य१ञ्जिभिर्दिव आतास्वद्यौदप कृष्णां निर्णिजं देव्यावः ।
प्रबोधयन्त्यरुणेभिरश्वैरोषा याति सुयुजा रथेन ॥१४॥
आवहन्ती पोष्या वार्याणि चित्रं केतुं कृणुते चेकिताना ।
ईयुषीणामुपमा शश्वतीनां विभातीनां प्रथमोषा व्यश्वैत् ॥१५॥

ṣáṣvat puróshā́ vy ùvāsa devy átho adyédám vy āvo maghónī | átho vy ùchād úttarāñ ánu dyún ajárāmṛíta carati svadhábhiḥ || 13 || vy àñjíbhir divá ā́tāsv adyaud ápa kṛishṇā́m nirṇíjam devy āvaḥ | prabodháyanty aruṇébhir áṣvair óshā́ yāti suyújā ráthena || 14 || avábanti póshya váryaṇi citrám ketúm kri-ṇute cékitānā | īyúshīṇām upamā́ ṣáṣvatīnām vibhātīnā́m prathamóshā́ vy àṣvait || 15 ||

॥४॥ उदीर्ध्वं जीवो असुर्न आगादप प्रागात्तम आ ज्योतिरेति ।
आरैक्पन्थां यातवे सूर्यायागन्म यत्र प्रतिरन्त आयुः ॥१६॥
स्यूमना वाच उदियर्ति वह्निः स्तवानो रेभ उषसो विभातीः ।
अद्या तदुच्छ गृणते मघोन्यस्मे आयुर्नि दिदीहि प्रजावत् ॥१७॥
या गोमतीरुषसः सर्ववीरा व्युच्छन्ति दाशुषे मर्त्याय ।
वायोरिव सूनृतानामुदर्के ता अश्वदा अश्नवत्सोमसुत्वा ॥१८॥

úd īrdhvam jīvó ásur na ā́gād ápa prā́gāt táma ā́ jyótir eti | ā́raik pánthām yā́tave sū́ryāyáganma yátra pratiránta ā́yuḥ || 16 || syū́manā vācá úd iyarti váhni stávāno rebhá usháso vibhātī́ḥ | adyā́ tád ucha gṛiṇaté maghony asmé ā́yur ní didīhi prajā́vat || 17 || yā́ gómatīr ushásaḥ sárva-vīrā vyuchánti dāṣúshe mártyāya | vāyór iva sūnṛítānām udarké tā́ aṣvadā́ aṣnavat somasútvā || 18 ||

The divine dawn, the source of aesthetic wealth has been shining from days eternal. She still shows her light today. So will the immortal dawn shine and move on and on. Exempt from decay or death she goes on as ever in her splendour. 13

The divine dawn on the horizon shines in splendour: She throws off her veil of darkness and, awakening the world, comes at it were, on her well-harnessed chariot with purple horses. 14

Bringing with her life-sustaining blessings, and giving life to the lifeless, she imparts her brilliant lustre to the world. The dawn of today has appeared as the last one of the countless mornings that have gone by, but she is the first among the brilliant dawns that are to come. 15

Arise; inspiring life is revived again; darkness has passed away; the brilliant light is approaching. Dawn has opened a path for the sun to travel ; we arrive at a stage where we start a fresh life. 16

The divine poet, singing the praises of the refulgent mornings, repeats the well-knit words of the sacred lore. So shine today, O dawn, the possessor of affluence, on him who adores; confer on us the gift of life and offspring. 17

May not only the mortal men, but also horses, cattle and progeny prosper in the light shed by dawns. May those persons who offer libations of herbal extracts and recite hymns of praises become like the wind, worthy of favour of dawns. 18

माता देवानामदितेरनीकं यज्ञस्य केतुर्बृहती वि भाहि ।
प्रशस्तिकृद्ब्रह्मणे नो व्यु१च्छा नो जने जनय विश्ववारे ॥१९॥
यच्चित्रमप्न उषसो वहन्तीजानाय शशमानाय भद्रम् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥२०॥

mātā́ devā́nām áditer ánīkam yajñásya ketúr bṛihatí ví bhāhi | praṣastikṛíd bráhmaṇe no vy ùchā́ no jáne janaya viṣvavāre || 19 || yác citrám ápna usháso váhantījānā́ya ṣaṣamānā́ya bhadrám | tán no — || 20 || ४ ||

(११४) चतुर्दशोत्तरशततमं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । रुद्रो देवता । (१–९) प्रथमादिनवर्चां जगती, (१०–११) दशम्येकादश्योश्च त्रिष्टुप् छन्दसी ॥

॥५॥ इमा रुद्राय तवसे कपर्दिने क्षयद्वीराय प्र भरामहे मतीः ।
यथा शमसद्द्विपदे चतुष्पदे विश्वं पुष्टं ग्रामे अस्मिन्ननातुरम् ॥१॥
मृळा नो रुद्रोत नो मयस्कृधि क्षयद्वीराय नमसा विधेम ते ।
यच्छं च योश्च मनुरायेजे पिता तदश्याम तव रुद्र प्रणीतिषु ॥२॥
अश्याम ते सुमतिं देवयज्यया क्षयद्वीरस्य तव रुद्र मीढ्वः ।
सुम्नायन्निद्विशो अस्माकमा चरारिष्टवीरा जुहवाम ते हविः ॥३॥

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Imā́ rudrā́ya taváse kapardíne kshayádvīrāya prá bharāmahe matī́ḥ | yáthā ṣám ásad dvipáde cátushpade víṣvam pushṭám grā́me asmínn anāturám || 1 || mṛiḷā́ no rudrotá no máyas kṛidhi kshayádvīrāya námasā vidhema te | yác chám ca yóṣ ca mánur āyejé pitā́ tád aṣyāma táva rudra práṇītishu || 2 || aṣyā́ma te sumatím devayajyáyā kshayádvīrasya táva rudra mīḍhvaḥ | sumnāyánn íd víṣo asmā́kam ā́ carárishṭavīrā juhavāma te havíḥ || 3 ||

O mother of divine powers, the life-force of the earth, and the ensign of sacrificial works, may you shine forth exalted. May you rise up, bestowing reward on our devotion. O, the universally respected maid, make us eminent among the people. 19

Whatever splendid wealth the dawns bring with them, may it be a blessing to the man who offers praise and worship. May friend, venerable and indivisible Lord with His bounties, including oceans, the earth, and celestial regions, grant us our wishes. 20

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We offer these praises to the divine healer, with braided splendours and protector of brave heroes, in order that health and strength may be enjoyed and the bipeds and quadrupeds and all beings around us are nourished and become exempt from disease. 1

O divine healer, may you be gracious to us. Grant us happiness and freedom from disease; we offer our salutations to you, O ruler of valiant men. Come to our families, bringing them bliss, and may we obtain that sound health and peace which our ancestors bestow upon us, having obtained them from you. 2

O bounteous divine healer, bestower of happiness and protector of heroes, may we, through your worship, obtain your splendid wisdon. May you favour us with your kindness by making our posterity happy. May our invincible brave men be always safe. May we perform selfless deeds to gratify you. 3

त्वेषं वयं रुद्रं यज्ञसाधं वङ्कुं कविमवसे नि ह्वयामहे ।
आरे अस्मद्दैव्यं हेळो अस्यतु सुमतिमिद्वयमस्या वृणीमहे ॥४॥
दिवो वराहमरुषं कपर्दिनं त्वेषं रूपं नमसा नि ह्वयामहे ।
हस्ते बिभ्रद्भेषजा वार्याणि शर्म वर्म च्छर्दिरस्मभ्यं यंसत् ॥५॥

tveshám va-
yáṃ rudráṃ yajñasā́dhaṃ vankúṃ kavím ávase ní hvayā-
mahe | āré asmád daívyaṃ hélo asyatu sumatím íd vayám
asyá vṛiṇīmahe || 4 || divó varāhám arusháṃ kapardínaṃ
tvesháṃ rūpáṃ námasā ní hvayāmahe | háste bíbhrad bhe-
shajá váryāṇi ṣárma várma chardír asmábhyaṃ yansat || 5 ||

॥६॥ इदं पित्रे मरुतामुच्यते वचः स्वादोः स्वादीयो रुद्राय वर्धनम् ।
रास्वा च नो अमृत मर्तभोजनं त्मने तोकाय तनयाय मृळ ॥६॥
मा नो महान्तमुत मा नो अर्भकं मा न उक्षन्तमुत मा न उक्षितम् ।
मा नो वधीः पितरं मोत मातरं मा नः प्रियास्तन्वो रुद्र रीरिषः ॥७॥
मा नस्तोके तनये मा न आयौ मा नो गोषु मा नो अश्वेषु रीरिषः ।
वीरान्मा नो रुद्र भामितो वधीर्हविष्मन्तः सदमित्त्वा हवामहे ॥८॥
उप ते स्तोमान्पशुपा इवाकरं रास्वा पितर्मरुतां सुम्नमस्मे ।
भद्रा हि ते सुमतिर्मृळयत्तमाथा वयमव इत्ते वृणीमहे ॥९॥

idám pitré marútām ucyate vácaḥ svādóḥ svā́dīyo ru-
drā́ya várdhanam | rā́svā ca no amṛita martabhójanaṃ
tmáne tokā́ya tánayāya mṛiḷa || 6 || mā́ no mahā́ntam utá
mā́ no arbhakám mā́ na úkshantam utá mā́ na ukshitám |
mā́ no vadhīḥ pitáram mótá mātáram mā́ naḥ priyā́s tanvò
rudra rīrishaḥ || 7 || mā́ nas toké tánaye mā́ na āyaú mā́
no góshu mā́ no áṣveshu rīrishaḥ | vīrā́n mā́ no rudra bhā-
mitó vadhīr havíshmantaḥ sádam ít tvā havāmahe || 8 || úpa
te stómān paṣupā́ ivā́karaṃ rā́svā pitar marutāṃ sumnám
asmé | bhadrā́ hí te sumatír mṛiḷayáttamā́thā vayám áva ít
te vṛiṇīmahe || 9 ||

We invoke for our preservation the inspirer, the wise and impetuous divine healer; may he remove far from us, the antipathies of natural powers; verily, we aspire for His favours. 4

We invoke Him (the divine healer) from heaven with reverence; Him who is stout as a cloud, as if with braided purple splendours. He is radiant and dazzling. May He be possessed of disease-preventing medicaments, and may He grant us health, protection and a secure home. 5

Thus praise, sweeter than the sweets and congratulatory, is addressed to the divine healer, the father of healing elements. May you grant us; O divine healer, the nourishment sufficient for mortals. May you be gracious to me and my children. 6

O divine healer, may you not injure those amongst us who are old or young; harm not the one who is growing or who is fully-grown. Kill not father or mother, not afflict our personal bodies to which we are so dearly attached. 7

O divine healer, may you not inflict injury on our offspring, or other males, nor on our cows, nor on our horses. Inflamed with anger, may you not kill our valiant men. We invoke you and pay you our homage of oblations for granting these favours. 8

O the father of the healing elements, like a herdsman we offer you praises. May you bestow happiness upon us; we adore you. Your auspicious benevolence is the source of successive delights to us, so verily do we solicit your saving help. 9

आरे ते गोघ्नमुत पूरुषघ्नं क्षयद्वीर सुम्नमस्मे ते अस्तु ।
मृळा च नो अधि च ब्रूहि देवाधा च नः शर्म यच्छ द्विबर्हाः ॥१०॥
अवोचाम नमो अस्मा अवस्यवः शृणोतु नो हवं रुद्रो मरुत्वान् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥११॥

āré te goghnám utá pūrushaghnám kshá-yadvīra sumnám asmé te astu | mrilá ca no ádhi ca brūhi devā́dhā ca nah̥ ṣárma yacha dvibárhāh̥ || 10 || ávocāma námo asmā avasyávah̥ srinótu no hávam̥ rudró marútvān | tán no — || 11 ||

(११५) पञ्चदशोत्तरशततमं सूक्तम्
(१–६) षड्टचस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । सूर्यो देवता । त्रिष्टुप् छन्दः ॥

॥७॥ चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥१॥
सूर्यो देवीमुषसं रोचमानां मर्यो न योषामभ्येति पश्चात् ।
यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥२॥
भद्रा अश्वा हरितः सूर्यस्य चित्रा एतग्वा अनुमाद्यासः ।
नमस्यन्तो दिव आ पृष्ठमस्थुः परि द्यावापृथिवी यन्ति सद्यः ॥३॥
तत्सूर्यस्य देवत्वं तन्महित्वं मध्या कर्तोर्विततं सं जभार ।
यदेदयुक्त हरितः सधस्थादाद्रात्री वासस्तनुते सिमस्मै ॥४॥

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Citrám̥ devā́nām úd agād ánīkam̥ cákshur mitrásya vá-runasyāgnéh̥ | ā́prā dyā́vāprithiví antáriksham̥ sū́rya ātmā́ jágatas tasthúshaṣ ca || 1 || sū́ryo devī́m ushásam̥ rócamā-nām máryo ná yóshām abhy èti paṣcā́t | yátrā náro deva-yánto yugā́ni vitanvaté práti bhadrā́ya bhadrám || 2 || bha-drā́ áṣvā harítah̥ sū́ryasya citrā́ étagvā anumā́dyāsah̥ | na-masyánto divá ā́ prishṭhám asthuh̥ pári dyā́vāprithiví yanti sadyáh̥ || 3 || tát sū́ryasya devatvám̥ tán mahitvám madhyā́ kártor vítatam̥ sám̥ jabhāra | yadéd áyukta harítah̥ sadhá-sthād ā́d rā́trī vā́sas tanute simásmai || 4 ||

O Lord of heroes, may the cow-killing or man-slaying divine weapons of destruction be kept far away from us. May the felicity granted by you be ours; may you, the owner of mighty two realms (mundane and spiritual), be gracious to us in granting prosperity. 10

Desirous of protection, we say, reverence be to Him; may the mighty divine healer and the healing elements accept our invocations; may friendly, venerable, and indivisible Lord, with His bounties including oceans, the earth and celestial regions, grant us our wishes. 11

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Yonder has arisen with wonderful divine effulgence the eye of our light, life and energy. He has filled the celestial regions, the earth and the interspace with his glory. This sun is the soul of all that moves or is immovable. 1

The sun follows the divine and brilliant dawns, in the same way, as a young man follows a maiden. For the sake of good rewards, pious persons, aspiring to be divine, perform ceremonies according to seasonal times. 2

The sun ascends the summit of the sky, as if driven by the well-limbed swift horses yoked to it, traversing along a road in the interspace, and circumambulates earth and heaven. Our reverence to the blissful glory of the rays. 3

Such is the divinity, such is the majesty of the radiant sun that, when he sets, he withdraws into himself the diffused light (which has been shed upon the unfinished task). When he withdraws the beams from his aura of glory, as if unyoking the coursers from the chariot, the night extends the veiling darkness over all. 4

तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्योरुपस्थे ।
अनन्तमन्यद्रुशदस्य पाजः कृष्णमन्यद्धरितः सं भरन्ति ॥५॥
अद्या देवा उदिता सूर्यस्य निरंहसः पिपृता निरवद्यात् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥६॥

tán mitrásya várunasyabhicákshe súryo rupam krinute dyór upásthe | anantam anyád rúsad asya pajaḥ krishnam anyád dharitah sám bharanti || 5 || adya deva údita suryasya nír anhasah piprita nír avadyat | tan no — || 6 ||

[अथ सप्तदशोऽनुवाकः ॥] (११६) षोडशोत्तरशततमं सूक्तम्

(१-२५ पञ्चविंशत्यृचस्यास्य सूक्तस्यौशिजो दैर्घतमसः कक्षीवान् ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥)

॥८॥ नासत्याभ्यां बर्हिरिव प्र वृञ्जे स्तोमाँ इयर्म्यभ्रियेव वातः ।
यावर्भगाय विमदाय जायां सेनाजुवा न्यूहतू रथेन ॥१॥
वीळुपत्मभिराशुहेमभिर्वा देवानां वा जूतिभिः शाशदाना ।
तद्रासभो नासत्या सहस्रमाजा यमस्य प्रधने जिगाय ॥२॥
तुग्रो ह भुज्युमश्विनोदमेघे रयिं न कश्चिन्ममृवाँ अवाहाः ।
तमूहथुर्नौभिरात्मन्वतीभिरन्तरिक्षप्रुद्भिरपोदकाभिः ॥३॥

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Násatyabhyam barhir iva prá vrinje stóman iyarmy abhríyeva vátaḥ | yav arbhagaya vimadaya jayaṃ senajuva nyuhátu rathena || 1 || viḷupatmabhir asuhémabhir va devánaṃ va jutibhiḥ sasadana | tad rasabho nasatya sahasram ajá yamasya pradhane jigaya || 2 || tugro ha bhujyum asvinodameghe rayíṃ na kas cin mamrivan ávahaḥ | tam uhathur naubhír atmanvatibhir antarikshaprúdbhir apodakabhiḥ || 3 ||

In the middle of the heavens, the radiant sun displays his form to enable us to see properly the light and life. His rays extend brilliant power on the one hand and, on the other, bring on the darkness of the night. 5

This day, O divine forces, with the rising of the sun, deliver us from heinous crimes and dishonour. May friendly, venerable and indivisible Lord with His bounties, including oceans, the earth and calestial regions, grant us our wishes. 6

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Just as the wind drives on the clouds, so do I recite these sacred hymns of praises, addressed to the determined fighters against lawlessness. We welcome them to our sacrificial rituals by trimming the sacred grass in their honour. They have been able to provide the ever-cheerful young person with a bride, having freed her from the clutches of molesting rivals. 1

These determined fighters against lawlessness, moving on rapid vehicles and encouraged by the wise men of society, have overcome thousands of miscreants of society in the maintenance of law and order introduced by the state. 2

O twin-divines, save us from the wicked and send the benevolent helping band of people forming a corps to the sea as a dying man parts with his riches. Whereas this helping corps is involved in difficulties, while fighting against pirates, you help us in rescuing them in your floating boats over the ocean and thus you help them in keeping out of waters. 3

तिस्रः क्षपस्त्रिरहातिव्रजद्भिर्नासत्या भुज्युमूहथुः पतङ्गैः ।
समुद्रस्य धन्वन्नार्द्रस्य पारे त्रिभी रथैः शतपद्भिः षळश्वैः ॥४॥
अनारम्भणे तदवीरयेथामनास्थाने अग्रभणे समुद्रे ।
यदश्विना ऊहथुर्भुज्युमस्तं शतारित्रां नावमातस्थिवांसम् ॥५॥

tisráḥ kshápas trír áhātivrájadbhir násatyā bhujyúm ūhathuḥ patamgaíḥ | samudrásya dhánvann ārdrásya pāré tribhí ráthaiḥ ṣatápadbhiḥ shálaṣvaiḥ || 4 || anārambhaṇé tád avīrayethām anāsthané agrabhaṇé samudré | yád aṣvinā ūháthur bhujyúm ástaṃ ṣatáritrāṃ nā́vam ātasthivā́ṅsam || 5 ||

यमश्विना ददथुः श्वेतमश्वमघाश्वाय शश्वदित्स्वस्ति ।
तद्वां दात्रं महि कीर्तेन्यं भूत्पैद्वो वाजी सदमिद्धव्यो अर्यः ॥६॥
युवं नरा स्तुवते पज्रियाय कक्षीवते अरदतं पुरंधिम् ।
कारोतराच्छफादश्वस्य वृष्णः शतं कुम्भाँ असिञ्चतं सुरायाः ॥७॥
हिमेनाग्निं घ्रंसमवारयेथां पितुमतीमूर्जमस्मा अधत्तम् ।
ऋबीसे अत्रिमश्विनावनीतमुन्निन्यथुः सर्वगणं स्वस्ति ॥८॥

yám aṣvinā dadáthuḥ ṣvetám áṣvam aghā́ṣvāya ṣáṣvad ít svastí | tád vāṃ dātrám máhi kīrtényam bhūt paidvó vājí sádam íd dhávyo aryáḥ || 6 || yuváṃ narā stuvaté pajriyā́ya kakshívate aradatam púraṃdhim | kārotarā́c chaphā́d áṣvasya vríshṇaḥ ṣatáṃ kumbhā́ñ asiñcataṃ súrāyaḥ || 7 || himénāgníṃ ghraṅsám avārayethām pitumátīm ū́rjam asmā adhattam | ṛibī́se átrim aṣvinā́vanītam ún ninyathuḥ sárvagaṇaṃ svastí || 8 ||

These fighters against lawlessness may take three nights and three days to reclaim the rescuing corps. In this reconnoitre, revolving cars having hundreds of wheels, drawn by three (i.e. several) pairs of motors, and the big boats may be involved. This triple operation involves the efforts made in the ocean and in sailing across waters and in driving on to the dry land. Finally they succeed in bringing back the corps out of water. 4

O twin-divines, thus by your valour you achieve success where apparently there is nothing to support, nothing to rest upon and nothing to cling to. And here, with the help of a hundred old ships, you are able to help the rescuing corps, and deliver it back to its own headquarters (as if brought back to the father's house). 5

O twin-divines, the armoured car, as if drawn by a motor resembling a white horse, which you have given to the infantry, whose armed vehicles (horses) are indestructible, may ever lead him to success. This precious gift of yours is always to be celebrated. This automobile of the infantry, the scatterer of the enemy, is always to be invoked. 6

O leaders, twin-divines, you gave to the field marshal, belonging to the stout and strong race, the skill of protection. You filled from the casks, designed after the hoofs of horse, hundreds of the containers of a nourishing drink. 7

O twin-divines, may you apply the fire-quenching cold devices to the blazing flames that encompass the civil population. May you supply to the civil area the food-supported strength. May you extricate the area, O twin-divines, from the darkness into which it has been thrown headlong and restore it to every kind of welfare. 8

परावतं नासत्यानुदेथामुच्चाबुध्नं चक्रथुर्जिह्मबारम् ।
क्षरन्नापो न पायनाय राये सहस्राय तृष्यते गोतमस्य ॥९॥
जुजुरुषो नासत्योत वव्रिं प्रामुञ्चतं द्रापिमिव च्यवानात् ।
प्रातिरतं जहितस्यायुर्दस्रादित्पतिमकृणुतं कनीनाम् ॥१०॥

párāvatáṃ nāsatyānudethām uccā́budhnaṃ cakrathur jihmábāram | kshárann ā́po ná pāyánāya rāyé sahásrāya tríshyate gótamasya || 9 || jujurúsho nāsatyotá vavrím prā́muñcataṃ drāpím iva cyávānāt | prā́tirataṃ jahitásyā́yur dasrā́d ít pátim akṛiṇutaṃ kaṇínām || 10 ||

॥१०॥ तद्वां नरा शंस्यं राध्यं चाभिष्टिमन्नासत्या वरूथम् ।
यद्विद्वांसा निधिमिवापगूळ्हमुद्दर्शतादूपथुर्वन्दनाय ॥११॥
तद्वां नरा सनये दंस उग्रमाविष्कृणोमि तन्यतुर्न वृष्टिम् ।
दध्यङ् ह यन्मध्वाथर्वणो वामश्वस्य शीर्ष्णा प्र यदीमुवाच ॥१२॥
अजोहवीन्नासत्या करा वां महे यामन्पुरुभुजा पुरंधिः ।
श्रुतं तच्छासुरिव वध्रिमत्या हिरण्यहस्तमश्विनावदत्तम् ॥१३॥

tád vāṃ narā ṣáṅsyaṃ rā́dhyaṃ cābhishṭimán nāsatyā várūtham | yád vidvā́ṅsā nidhím ivā́pagūḷham úd darṣatā́d ūpáthur vándanāya || 11 || tád vāṃ narā sanáye dáṅsa ugrám āvísh kṛiṇomi tanyatúr ná vṛishṭím | dadhyáñ ha yán mádhv ātharvaṇó vām áṣvasya ṣīrshṇā́ prá yád īm uvā́ca || 12 || ájohavīn nāsatyā karā́ vām mahé yā́man purubhujā púraṃdhiḥ | ṣrutáṃ tác chā́sur iva vadhrimatyā́ híraṇyahastam aṣvināv adattam || 13 ||

O fighters, against lawlessness, may you raise up wells and other water sources and may you make the base which has been turned upward as to give an appearance of a curved mouth, and thus revive the entire water system which has suffered a lot during war operations; may water be made available as a fine drink for the thirsty innocent civilians. 9

O twin-divines, destroyers of enemies, you have provided new youth and prosperity to the old famished nation, and thereby you have given longevity to the down-trodden country; and thereafter you have made the country lord of several bounteous prosperities. 10

O leaders of the virtuous, and fighters against lawlessness, glorious is that celebrated group of yours, worthy of adoration and to be invoked by us, through the help of which you always rescue the dedicated worshipper from difficulties like a concealed treasure from a place, visible from outside. 11

O leaders, twin-divines, I proclaim with a vehemence that an inflicter of punitive justice and the spiritual leader devoted to non-violence, becomes a preceptor of the mysteries of military science (figuratively meaning 'assuming the head of horse') to meet the emergency for the sake of happiness. 12

O twin-divines, fighters against lawlessness, accomplishers of desires and protectors of men, whenever an intelligent lady invokes you with a deep-felt request, her prayer is granted like a request made by a student to the teacher; you two divines, give to the lady the golden hand of assitance. 13

आस्नो वृकस्य वर्तिकामभीके युवं नरा नासत्यामुमुक्तम् ।
उतो कविं पुरुभुजा युवं ह कृपमाणमकृणुतं विचक्षे ॥१४॥
चरित्रं हि वेरिवाच्छेदि पर्णमाजा खेलस्य परितक्म्यायाम् ।
सद्यो जङ्घामायसीं विश्पलायै धने हिते सर्तवे प्रत्यधत्तम् ॥१५॥

āsnó vṛíkasya vártikām abhī́ke yuvám narā nāsatyāmumuktam | utó kavím purubhujā yuvám ha kṛípamāṇam akṛiṇutam vicákshe || 14 || carítram hí vér ivácchedi parṇám ājā́ khelásya páritakmyāyām | sadyó jáñghām ā́yasīm viṣpálāyai dháne hité sártave práty adhattam || 15 ||

॥११॥ शतं मेषान्वृक्ये चक्षदानमृज्राश्वं तं पितान्धं चकार ।
तस्मा अक्षी नासत्या विचक्ष आधत्तं दस्रा भिषजावनर्वन् ॥१६॥
आ वां रथं दुहिता सूर्यस्य कार्ष्मेवातिष्ठदर्वता जयन्ती ।
विश्वे देवा अन्वमन्यन्त हृद्भिः समु श्रिया नासत्या सचेथे ॥१७॥
यदयातं दिवोदासाय वर्तिर्भरद्वाजायाश्विना हयन्ता ।
रेवदुवाह सचनो रथो वां वृषभश्च शिंशुमारश्च युक्ता ॥१८॥
रयिं सुक्षत्रं स्वपत्यमायुः सुवीर्यं नासत्या वहन्ता ।
आ जह्नावीं समनसोप वाजैस्त्रिरह्नो भागं दधतीमयातम् ॥१९॥

ṣatám meshā́n vṛikyè cakshadānám ṛijrā́ṣvam tám pitā́ndhám cakāra | tásmā akshí nāsatyā vicáksha ā́dhattam dasrā bhishajāv anarván || 16 || ā́ vām rátham duhitā́ sū́ryasya kā́rshmevātishṭhad árvatā jáyantī | víṣve devā́ ánv amanyanta hṛidbhíḥ sám u ṣriyā́ nāsatyā sacethe || 17 || yád áyātam dívodāsāya vartír bharádvājāyāṣvinā háyantā | revád uvāha sacanó rátho vām vṛishabháṣ ca ṣiṅṣumā́raṣ ca yuktā́ || 18 || rayím sukshatrám svapatyám ā́yuḥ suvī́ryam nāsatyā váhantā | ā́ jahnā́vīm sámanasópa vā́jais trír áhno bhāgám dádhatīm ayātam || 19 ||

O the leaders, fighters against lawlessness, you liberate the helpless girl from the clutches of the kidnapper, as if the quail from the mouth of a dog that has seized her. You, who are the benefactors of all, have given protection to the intellectuals and those who are engaged in the persuit of knowledge. 14

The foot of an army commander is likely to be cut off like a wing of the bird in an encounter during the night. In such a case, may you provide an iron leg to the commander, so that his army may march under his command to attack the guarded treasure. 15

The innocent straightforward state employee gives hundreds of undue privileges to a party of the vested interests (as if giving a hundred sheep to the butcher to be cut to pieces); the protector of the state passes an order for rendering him blind. The state physicians and surgeons are called to give him back the eyes that were rendered sightless so that he might see again. 16

The daughter of the sun (dawn) ascends your car like a runner to a goal when you win the race with your swift horse. All the divine powers, supported you with eager eyes. This was victory for the truth. 17

O twin-divines, when, on invitation, you go to the dwellings of the devotees, dedicated to learning, and give them ample valuable presents, then your helping chariot contains food and treasure in abundance. Yoked to your chariot are valour and discretion. 18

O defenders of the truth, bearing strength and wealth with posterity, go to the loyal people to give them vigour-sustaining food and other three types of sustenance—clothes, medicines and equipment useful for domestic work. 19

परिविष्टं जाहुषं विश्वतः सीं सुगेभिर्नक्तमूहथू रजोभिः ।
विभिन्दुना नासत्या रथेन वि पर्वताँ अजरयू अयातम् ॥२०॥
॥१२॥ एकस्या वस्तोरावतं रणाय वशमश्विना सनये सहस्रा ।
निरहतं दुच्छुना इन्द्रवन्ता पृथुश्रवसो वृषणावरातीः ॥२१॥
शरस्य चिदार्चत्कस्यावतादा नीचादुच्चा चक्रथुः पातवे वाः ।
शयवे चिन्नासत्या शचीभिर्जसुरये स्तर्यं पिप्यथुर्गाम् ॥२२॥

párivishṭam jahushám vis̩vátaḥ sīṃ sugébhir náktam ūhathū rajobhiḥ | vibhindúnā nāsatyā ráthena ví párvatāñ ajarayū́ ayātam || 20 ||

ékasyā vástor āvataṃ ráṇāya vás̩am as̩vinā sanáye sahásrā | nír ahataṃ duchúnā índravantā prithus̩rávaso vrishaṇāv árātīḥ || 21 || s̩arásya cid ārcatkásyāvatād ā́ nīcā́d uccā́ cakrathuḥ pā́tave vā́ḥ | s̩ayáve cin nāsatyā s̩ácībhir jásuraye staryàm pipyathur gā́m || 22 ||

अवस्यते स्तुवते कृष्णियाय ऋजूयते नासत्या शचीभिः ।
पशुं न नष्टमिव दर्शनाय विष्णाप्वं ददथुर्विश्वकाय ॥२३॥
दश रात्रीरशिवेना नव द्यूनवनद्धं श्नथितमप्स्वन्तः ।
विप्रुतं रेभमुदनि प्रवृक्तमुन्निन्यथुः सोममिव स्रुवेण ॥२४॥
प्र वां दंसांस्यश्विनाववोचमस्य पतिः स्यां सुगवः सुवीरः ।
उत पश्यन्नश्नुवन्दीर्घमायुरस्तमिवेज्जरिमाणं जगम्याम् ॥२५॥

avasyaté stuvaté krishṇiyā́ya rijūyaté nāsatyā s̩ácībhiḥ | pas̩úm ná nashṭam iva dárs̩anāya vishṇāpvàṃ dadathur vís̩vakāya || 23 || dás̩a rátrīr ás̩ivenā náva dyū́n ávanaddhaṃ s̩nathitám apsv àntáḥ | víprutaṃ rebhám udáni právriktam ún ninyathuḥ sómam iva sruvéṇa || 24 || prá vāṃ dáṅsāṅsy as̩vināv avocam asya pátiḥ syāṃ sugávaḥ suvī́raḥ | utá pás̩yann as̩nuván dīrghám ā́yur ástam ivéj jarimā́ṇaṃ jagamyām || 25 ||

Irresistible fighters against lawlessness, you march by night in your foe-overwhelming car, and march to the unfortified cities, surrounded by enemies through approachable roads, and at times you also march to inaccessible fortresses for victory. 20

O fighters, you preserve, brilliant leader so that he may obtain in a single day thousands of acceptable gifts. You are the showerer of the benefits and associated with the head of the state. You destroy the malignant and protect the granaries from the attack of enemies. 21

O fighters against lawlessness, you have been able to raise water from the lower level of the valley to the top for the thirsty sons of the loyal citizen, and by your powers you also give protection to the barren cows and enable them to yield plentiful milk for the exhausted and famished people. 22

O twin-divines, fighters against lawlessness, by your acts to the public you restore such children of the charming parents as are soliciting your protection, and as have been adoring you and are lovers of rectitude; you also give true guidance to the unruly younger elements of society. 23

Just as the extract of medicinal herbs is raised in the ladle for the fire oblation, similarly you raise a realized sage in distress from the deep well of ignorance, where he has been lying, bound with the strings of bondage for numberless nights and days, quite unattended and suffering in agony as if wounded and injured. 24

O twin-divines, I have very well described your achievements. May I become the master of my house, having abundant cattle and numerous progeny; may I retain my physical and intellectual vision and with that may I be enjoying a long life. And may I enter into an old age, as if, one entering into his own house. 25

(११७) सप्तदशोत्तरशततमं सूक्तम्

(१-२५) पञ्चविंशत्यृचस्यास्य सूक्तस्यौशिजो दैर्घतमसः कक्षीवान् ऋषिः ।
अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥१३॥ मध्वः सोमस्याश्विना मदाय प्रत्नो होता विवासते वाम् ।
बर्हिष्मती रातिर्विश्रिता गीरिषा यातं नासत्योप वाजैः ॥१॥
यो वामश्विना मनसो जवीयान्रथः स्वश्वो विश आजिगाति ।
येन गच्छथः सुकृतो दुरोणं तेन नरा वर्तिरस्मभ्यं यातम् ॥२॥
ऋषिं नरावंहसः पाञ्चजन्यमृबीसादत्रिं मुञ्चथो गणेन ।
मिनन्ता दस्योरशिवस्य माया अनुपूर्वं वृषणा चोदयन्ता ॥३॥
अश्वं न गूळ्हमश्विना दुरेवैरृषिं नरा वृषणा रेभमप्सु ।
सं तं रिणीथो विप्रुतं दंसोभिर्न वां जूर्यन्ति पूर्व्या कृतानि ॥४॥
सुषुप्वांसं न निरृतेरुपस्थे सूर्यं न दस्रा तमसि क्षियन्तम् ।
शुभे रुक्मं न दर्शतं निखातमुदूपथुरश्विना वन्दनाय ॥५॥
॥१४॥ तद्वां नरा शंस्यं पज्रियेण कक्षीवता नासत्या परिज्मन् ।
शफादश्वस्य वाजिनो जनाय शतं कुम्भाँ असिञ्चतं मधूनाम् ॥६॥

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Mádhvaḥ sómasyāṣvinā mádāya pratnó hótā vivāsate vām | barhíshmatī rātír víṣritā gī́r ishā́ yātaṃ nāsatyópa vā́jaiḥ || 1 || yó vām aṣvinā mánaso jávīyān ráthaḥ sváṣvo víṣa ājígāti | yéna gáchathaḥ sukríto duroṇáṃ téna narā vartír asmábhyaṃ yātam || 2 || ṛíshiṃ narāv áṅhasaḥ pā́ñcajanyam ṛibī́sād átrim muñcatho gaṇéna | minántā dásyor áṣivasya māyā́ anupūrváṃ vṛishaṇā codáyantā || 3 || áṣvaṃ ná gūḷhám aṣvinā durévair ṛíshiṃ narā vṛishaṇā rebhám apsú | sáṃ táṃ riṇītho víprutaṃ dáṅsobhir ná vāṃ jūryanti pūrvyā́ kṛitā́ni || 4 || sushupvā́ṅsaṃ ná nírṛiter upásthe sū́ryaṃ ná dasrā támasi kshiyántam | ṣubhé rukmáṃ ná darṣatáṃ níkhātam úd ūpathur aṣvinā vándanāya || 5 ||

tád vāṃ narā ṣáṅsyam pajriyéṇa kakshī́vatā nāsatyā párijman | ṣaphā́d áṣvasya vājíno jánāya ṣatáṃ kumbhā́ñ asiñcatam mádhūnām || 6 ||

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O twin-divines, may you be entertained by sweet drinks. We the loyal subjects adore you. And in that honour the former ritual of pouring the offering on the sacred grass is accomplished, and the hymn is ready for your laudation. Come, O fighters of truth, for the maintenance of law and order. 1

With that vehicle, O twin-divines, which moves with the speed of the mind, and which is drawn by good horses, and with which you proceed to the house of the virtuous, may you come to our house also. 2

O twin-divines, the leaders and showerers of benefits, you are able to rescue the eminent citizens consisting of seers, virtuous people and those very well respected by the five classes, and the foreigners, from the prison of the wicked with other co-prisoners. You destroy the enemies and baffle the devices of the malignant. 3

O leaders, showerers of benefits, you restore the realized sages, tortured by unassailable enemies, as if thrown into the water and wounded. You arrange for the healing of their wounds like curing a horse. One can never forget your previous achievements which never become old. 4

O twin-divines, the destroyer of enemies, you extricate a worshipper cast into the well of ignorance in the same manner as one extricates from the depth of the earth a handsome and splendid ornament designed for embellishment, or like the sun who disappears in darkness but reappears again from there. 5

O leaders, fighters against lawlessness, your accomplishments are to be celebrated by the field marshal belonging to the race of the stout and the strong with the drinks filled in containers designed after the hoofs of the horses. 6

युवं नरा स्तुवते कृष्णियाय विष्णाप्वं ददथुर्विश्वकाय ।
घोषायै चित्पितृषदे दुरोणे पतिं जूर्यन्त्या अश्विनावदत्तम् ॥७॥
युवं श्यावाय रुशतीमदत्तं महः क्षोणस्याश्विना कण्वाय ।
प्रवाच्यं तद्वृषणा कृतं वां यन्नार्षदाय श्रवो अध्यधत्तम् ॥८॥
पुरू वर्पांस्यश्विना दधाना नि पेदव ऊहथुराशुमश्वम् ।
सहस्रसां वाजिनमप्रतीतमहिहनं श्रवस्यं तरुत्रम् ॥९॥
एतानि वां श्रवस्या सुदानू ब्रह्माङ्गूषं सदनं रोदस्योः ।
यद्वां पज्रासो अश्विना हवन्ते यातमिषा च विदुषे च वाजम् ॥१०॥

yuvám narā stuvaté kṛishṇiyā́ya vishṇāpvàm dadathur víṣvakāya | ghóshāyai cit pitṛishádé duroṇé pátim jū́ryantyā aṣvināv adattam || 7 || yuvám ṣyā́vāya rúṣatīm adattam maháḥ kshoṇásyāṣvinā káṇvāya | pravā́cyam tád vṛishaṇā kṛitám vām yán nārshadā́ya ṣrávo adhyádhattam || 8 || purū́ várpāṅsy aṣvinā dádhānā ní pedáva ūhathur āṣúm áṣvam | sahasrasā́m vājínam ápratītam ahihánam ṣravasyàm tárutram || 9 || etā́ni vām ṣravasyā̀ sudānū bráhmāṅgūshám sádanam ródasyoḥ | yád vām pajrā́so aṣvinā hávante yātám ishā́ ca vidúshe ca vā́jam || 10 ||

॥१८॥ सूनोर्मानेनाश्विना गृणाना वाजं विप्राय भुरणा रदन्ता ।
अगस्त्ये ब्रह्मणा वावृधाना सं विश्पलां नासत्यारिणीतम् ॥११॥
कुह यान्ता सुष्टुतिं काव्यस्य दिवो नपाता वृषणा शयुत्रा ।
हिरण्यस्येव कलशं निखातमुदूपथुर्दशमे अश्विनाहन् ॥१२॥
युवं च्यवानमश्विना जरन्तं पुनर्युवानं चक्रथुः शचीभिः ।
युवो रथं दुहिता सूर्यस्य सह श्रिया नासत्यावृणीत ॥१३॥

sūnór mā́nenāṣvinā gṛiṇānā́ vā́jam víprāya bhuraṇā rá-dantā | agástye bráhmaṇā vāvṛidhānā́ sám viṣpálām nāsa-tyāriṇītam || 11 || kúha yā́ntā sushṭutím kāvyásya dívo na-pātā vṛishaṇā ṣayutrā́ | híraṇyasyeva kaláṣam níkhātam úd ūpathur daṣamé aṣvinā́han || 12 || yuvám cyávānam aṣvinā járantam púnar yúvānam cakrathuḥ ṣácībhiḥ | yuvó rátham duhitā́ sū́ryasya sahá ṣriyā́ nāsatyāvṛiṇīta || 13 ||

O you leaders, twin divines, you restore true guides and representatives of the public and charming youths. You bestow husbands to such talented unmarried maids with sweet voices as grow old and tarry in their father's dwelling. 7

O twin-divines, you give lovely brides to learned young men; you also give sight to an intellectual who is unable to see his way through darkness. O showerers of benefits, this graceful action of yours is also to be glorified by which you give hearing to the young group of leaders. 8

O twin-divines, assuming many forms, you give swift horses to the infantry, through which it could win thousands of treasures; the infantry which is powerful, irresistible, the destroyer of foes, an object of praise and one who carries across the dangers. 9

O twin-divines, the liberal givers, these achievements of yours are to be celebrated, and the resounding prayer propitiates you, while abiding in heaven and earth. When the learned friends invite you, may you come with food and grant strength to us. 10

O twin-divines, fighters for truth, glorified by the young and steady-minded persons, and the givers of food to the sages, you restore the town administration. 11

O twin-divines, the blessed sons of the heaven, showerers of benefits, is it not that, whenever you go to the residence of a poet to listen to the composition, you raise up on your way the needy sages from the poverty as if a buried vessel full of gold has been unearthed ? 12

O twin-divines, physicians, you render the old composer of songs young by your knowledge of medicine. The daughter of the sun, the dawn, O fighters for truth, invests your chariot with beauty. 13

युवं तुग्राय पूर्व्येभिरेवैः पुनर्मन्यावभवतं युवाना ।
युवं भुज्युमर्णसो निः समुद्राद्विभिरूहथुर्ऋज्रेभिरश्वैः ॥१४॥
अजोहवीदश्विना तौग्र्यो वां प्रोळ्हः समुद्रमव्यथिर्जगन्वान् ।
निष्टमूहथुः सुयुजा रथेन मनोजवसा वृषणा स्वस्ति ॥१५॥

yuvám tu-
grāya pūrvyébhir évaiḥ punarmanyāv abhavataṃ yuvānā
yuvám bhujyúm árṇaso níḥ samudrā́d víbhir ūhathur ṛjre-
bhir áṣvaiḥ || 14 || ájohavīd aṣvinā taugryó vām próḷha
samudrám avyathír jaganvā́n | nísh ṭám ūhathuḥ suyújā rá-
thena mánojavasā vṛishaṇā svastí || 15 ||

॥१६॥ अजोहवीदश्विना वर्तिका वामास्नो यत्सीममुञ्चतं वृकस्य ।
वि जयुषा ययथुः सान्वद्रेर्जातं विष्वाचो अहतं विषेण ॥१६॥
शतं मेषान्वृक्ये मामहानं तमः प्रणीतमशिवेन पित्रा ।
आक्षी ऋज्राश्वे अश्विनावधत्तं ज्योतिरन्धाय चक्रथुर्विचक्षे ॥१७॥
शुनमन्धाय भरमह्वयत्सा वृकीरश्विना वृषणा नरेति ।
जारः कनीन इव चक्षदान ऋज्राश्वः शतमेकं च मेषान् ॥१८॥
मही वामूतिरश्विना मयोभूरुत स्रामं धिष्ण्या सं रिणीथः ।
अथा युवामिदह्वयत्पुरंधिरागच्छतं सीं वृषणाववोभिः ॥१९॥

ájohavīd aṣvinā vártikā vām āsnó yát sīm ámuñcataṃ
vṛ́kasya | ví jayúshā yayathuḥ sā́nv ádrer jātáṃ vishvā́co
ahataṃ vishéṇa || 16 || ṣatám meshā́n vṛikyè māmahānáṃ
támaḥ práṇītam áṣivena pitrā́ | ákshī ṛjrā́ṣve aṣvināv
adhattaṃ jyótir andhā́ya cakrathur vicákshe || 17 || ṣunám
andhā́ya bhā́ram ahvayat sā́ vṛikī́r aṣvinā vṛishaṇā nā́réti
jāráḥ kanī́na iva cakshadānā́ ṛjrā́ṣvaḥ ṣatám ékaṃ ca me-
shā́n || 18 || mahī́ vām ūtír aṣvinā mayobhū́r utá sramā́ṃ
dhishṇyā sā́ṃ riṇīthaḥ | átha yuvā́m íd ahvayat púraṃdhir
ā́gachataṃ sīṃ vṛishaṇāv ávobhiḥ || 19 ||

O redeemers (the twin-divines), the saviours from the wicked speak highly of you, always as ever. You again earn laurels, whenever you bring the benevolent helping corps from the tossing ocean—ships, equipped with rapid-driving propellers. 14

O twin-divines, showerers of benefits, a helping corps belonging to saviours glorifies you, when after rescue, it could cross the ocean and reach the place of safety, and when you provide a swift car, well-harnessed, to bring it to a safe place. 15

A helpless girl glorifies you when saved from the clutches of kidnappers, as if a quail is rescued from wolf. You carry the devotional prayer to the top of mountain in your triumphant chariot and slay crooked mischief-mongers with deadly poisonous weapons. 16

You restore eyes of a straightforward employee who gives hundreds of privileges to a party of vested interests (as if presenting sheep to a butcher to be cut to pieces). The indignant father of a state passes an order for rendering him blind. You give light to the blind so that he might see all things clearly again. 17

The vested interests appeal that the sense of blinds be restored, so that they may enjoy themselves and say : O twin-divines, showerers of benefits, leaders of the sacrifice, this straightforward employee, as a youthful gallant, has given me a hundred and one privileges for personal use. 18

O twin-divines, worthy of laudation and showerers of blessings, your powerful guidance is a source of happiness. You cure maimed and invalids. For this reason songstress calls upon you. May you come here for help. 19

अधेनुं दस्रा स्तर्यं विषक्तामपिन्वतं शयवे अश्विना गाम् ।
युवं शचीभिर्विमदाय जायां न्यूहथुः पुरुमित्रस्य योषाम् ॥२०॥

॥१७॥ यवं वृकेणाश्विना वपन्तेषं दुहन्ता मनुषाय दस्रा ।
अभि दस्युं बकुरेणा धमन्तोरु ज्योतिश्चक्रथुरार्याय ॥२१॥
आथर्वणायाश्विना दधीचेऽश्व्यं शिरः प्रत्यैरयतम् ।
स वां मधु प्र वोचदृतायन्त्वाष्ट्रं यद्दस्रावपिकक्ष्यं वाम् ॥२२॥

ádhenuṃ dasrā staryàṃ víshaktām ápinvataṃ ṣayáve aṣvinā gám | yuváṃ ṣácībhir vimadáya jāyáṃ ny ūhathuḥ purumitrásya yósham ||20||

yávaṃ vṛíkeṇāṣvinā vápantésham duhántā mánushāya dasrā | abhí dásyum bákureṇa dhámantorú jyótiṣ cakrathur áryāya ||21|| ātharvaṇáyāṣvinā dadhīcé 'ṣvyaṃ ṣíraḥ práty airayatam | sá vām mádhu prá vocad ṛitāyán tvāshṭráṃ yád dasrāv apikakshyàṃ vām ||22||

सदा कवी सुमतिमा चके वां विश्वा धियो अश्विना प्रावतं मे ।
अस्मे रयिं नासत्या बृहन्तमपत्यसाचं श्रुत्यं रराथाम् ॥२३॥
हिरण्यहस्तमश्विना रराणा पुत्रं नरा वध्रिमत्या अदत्तम् ।
त्रिधा ह श्यावमश्विना विकस्तमुज्जीवस ऐरयतं सुदानू ॥२४॥
एतानि वामश्विना वीर्याणि प्र पूर्व्याण्यायवोऽवोचन् ।
ब्रह्म कृण्वन्तो वृषणा युवभ्यां सुवीरासो विदथमा वदेम ॥२५॥

sádā kavī sumatím á cake vāṃ víṣvā dhíyo aṣvinā právatam me | asmé rayíṃ nāsatyā bṛihántam apatyasácaṃ ṣrútyaṃ rarāthām || 23 || híraṇyahastam aṣvinā rárāṇā putráṃ narā vadhrimatyá adattam | trídhā ha ṣyávam aṣvinā víkastam új jīvása airayataṃ sudānū || 24 || etáni vām aṣvinā vīryàṇi prá pūrvyáṇy āyávo 'vocan | bráhma kṛiṇvánto vṛishaṇā yuvábhyāṃ suvírāso vidátham á vadema ||25||

O destroyer of enemies, you fill the milkless, barren and emaciated cows, and exhausted people with milk. By your powers you bring the daughter of a friend of people to become the wife of a cheerful young man. 20

O twin-divines, after the ploughing, you cause barley to be sown (in fields) for the welfare of mankind. You milk the cows, having destroyed the aliens with a thunder bolt. You bestow great satisfaction upon cultivators. 21

O twin-divines, you inspire a leader dedicated to the principle of non-violence to become a teacher of the mysteries of military science. True to his promise (figuratively meaning putting the head of a horse on a man's body) he also reveals the science (of surgery), learned from his preceptor, and this knowledge becomes supplementary to you, as if a girdle of your waist. 22

O sapient twin-divines, and fighters for truth, I invoke you for the attainment of benevolent wisdom. May you protect all our mental faculties and grant abundant and excellent wealth along with offspring. 23

O liberal, bounteous twin-divines, you give the golden hand of assistance to an intelligent lady. You restore to life a virtuous person, seriously wounded at several places (physically in head, body and legs or spiritually in the mental complex). 24

O twin-divines, showerers of blessings, your accomplishments have been celebrated by our forefathers and we also offer you our adoration. May we always repeat your glory along with other associates in this synod. 25

(११८) अष्टादशोत्तरशततमं सूक्तम

(१-११) एकादशर्चस्यास्य सूक्तस्यौशिजो दैर्घतमसः कक्षीवान् ऋषिः ।
अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

आ वां रथो अश्विना श्येनपत्वा सुमृळीकः स्ववाँ यात्वर्वाङ् ।
यो मर्त्यस्य मनसो जवीयान्त्रिवन्धुरो वृषणा वातरंहाः ॥१॥
त्रिवन्धुरेण त्रिवृता रथेन त्रिचक्रेण सुवृता यातमर्वाक् ।
पिन्वतं गा जिन्वतमर्वतो नो वर्धयतमश्विना वीरमस्मे ॥२॥
प्रवद्यामना सुवृता रथेन दस्राविमं शृणुतं श्लोकमद्रेः ।
किमङ्ग वां प्रत्यवर्तिं गमिष्ठाहुर्विप्रासो अश्विना पुराजाः ॥३॥
आ वां श्येनासो अश्विना वहन्तु रथे युक्तास आशवः पतङ्गाः ।
ये अप्तुरो दिव्यासो न गृध्रा अभि प्रयो नासत्या वहन्ति ॥४॥
आ वां रथं युवतिस्तिष्ठदत्र जुष्ट्वी नरा दुहिता सूर्यस्य ।
परि वामश्वा वपुषः पतङ्गा वयो वहन्त्वरुषा अभीके ॥५॥

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Á vāṃ rátho aṣvinā ṣyenápatvā sumṛiḷīkáḥ svávāñ yātv arvāñ | yó mártyasya mánaso jávīyān trivandhuró vṛishaṇā vátaraṅhāḥ || 1 || trivandhuréṇa trivṛítā ráthena tricakréṇa suvṛítā yātam_arvák | pínvataṃ gá jínvatam árvato no vardháyatam aṣvinā vīrám asmé || 2 || praváḍyāmanā suvṛítā ráthena dásrav imáṃ ṣriṇutaṃ ṣlókam ádreḥ | kím aṅgá vam práty ávartiṃ gámishṭhāhúr víprāso aṣvinā purājáḥ || 3 || á vāṃ ṣyenáso aṣvinā vahantu ráthe yuktása āṣávaḥ pataṃgáḥ | yé aptúro divyáso ná gṛídhrā abhí práyo nāsatyā váhanti || 4 || á vāṃ rátham yuvatís tishṭhad átra jushṭví narā duhitá súryasya | pári vām áṣvā vápushaḥ pataṃgá váyo vahantv arushá abhíke || 5 ||

उद्वन्दनमैरतं दंसनाभिरुद्रेभं दस्रा वृषणा शचीभिः ।
निष्टौग्र्यं पारयथः समुद्रात्पुनश्च्यवानं चक्रथुर्युवानम् ॥६॥

úd vándanam airataṃ daṅsánābhir úd rebháṃ dasra vṛishaṇā ṣácībhiḥ | nísh ṭaugryám pārayathaḥ samudrát púnaṣ cyávānam cakrathur yúvānam || 6 ||

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O twin-divines, showerers of ben•fits, may your automatic, elegant and triply-chained rich chariot, swift as a hawk, quick as the mind of a man, rapid as the wind, come hither towards us. 1

O twin-divines, come to us with your triply chained, triply covered chariot, with triple wheels and well-constructed. Replenish our cows with milk, give spirit to our horses and augment our young posterity. 2

O twin-divines, destroyers of our foes, may you be here with your quick and well-designed movement. May you hear this praise from one who reveres you. Is it not so, that the ancient sages have been saying that you come to avert poverty with swiftness ? 3

O twin-divines, and the fighters of truth, may your quick-moving prancing steeds, rapid as falcon, yoked to your chariot bear you hither. These horses are shining like the sun and like eagles move swiftly through space to convey you to the place of operation. 4

O leaders of the battle, youthful victory is seated along with both of you in your car as if the youthful daughter of the sun between you two. May your strong-bodied prancing fleet and shining horses bring you to the battle-field. 5

May you, the destroyer of foes and showerer of benefits, elevate the devotee by your skill and endeavour and raise the realized sage with your strength. You save the benevolent and rescue the intelligent across the sea and you also give new youth to an exhausted seer. 6

युवमत्रयेऽवनीताय तप्तमूर्जमोमानमश्विनावधत्तम् ।
युवं कण्वायापिरिप्ताय चक्षुः प्रत्यधत्तं सुष्टुतिं जुजुषाणा ॥७॥
युवं धेनुं शयवे नाधितायापिन्वतमश्विना पूर्व्याय ।
अमुञ्चतं वर्तिकामंहसो निः प्रति जङ्घां विश्पलाया अधत्तम् ॥८॥
युवं श्वेतं पेदव इन्द्रजूतमहिहनमश्विनादत्तमश्वम् ।
जोहूत्रमर्यो अभिभूतिमुग्रं सहस्रसां वृषणं वीड्वङ्गम् ॥९॥
ता वां नरा स्ववसे सुजाता हवामहे अश्विना नाधमानाः ।
आ न उप वसुमता रथेन गिरो जुषाणा सुविताय यातम् ॥१०॥
आ श्येनस्य जवसा नूतनेनास्मे यातं नासत्या सजोषाः ।
हवे हि वामश्विना रातहव्यः शश्वत्तमाया उषसो व्युष्टौ ॥११॥

yuvám átrayé 'vanītāya taptám ū́rjam omā́nam aṣvināv adhattam | yuvám̩ káṇvāyápiriptāya cákshuḥ práty adhattam̩ sushṭutím̩ jujushāṇā́ || 7 || yuvám̩ dhenúm̩ ṣayáve nādhitā́yā́pinvatam aṣvinā pūrvyáya | ámuñcatam̩ vártikām áṅhaso níḥ práti jáṅghām̩ viṣpálāya adhattam ||8|| yuvám̩ ṣvetám pedáva índrajūtam ahihánam aṣvinādattam áṣvam | johū́tram aryó abhíbhūtim ugrám̩ sahasrasā́m̩ vríshaṇam̩ vīdvāṅgam || 9 || tā́ vām̩ narā sv ávase sujātā́ hávāmahe aṣvinā nādhamānāḥ | ā́ na úpa vásumatā ráthena gíro jushāṇā́ suvitā́ya yātam || 10 || ā́ ṣyenásya jávasā nū́tanenāsmé yātam̩ nāsatya sajóshāḥ | háve hí vām aṣvinā rātáhavyaḥ ṣaṣvattamā́yā usháso vyúshṭau || 11 ||

(११९) एकोनविंशत्युत्तरशततमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्यौशिजो दैर्घतमसः कक्षीवान् ऋषिः । अश्विनौ देवते । जगती छन्दः ॥

॥२०॥ आ वां रथं पुरुमायं मनोजुवं जीराश्वं यज्ञियं जीवसे हुवे ।
सहस्रकेतुं वनिनं शतद्वसुं श्रुष्टीवानं वरिवोधामभि प्रयः ॥१॥

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Ā́ vām̩ rátham purumāyám̩ manojúvam̩ jīrā́ṣvam̩ yajñíyam̩ jīváse huve | sahásraketum̩ vanínam̩ ṣatádvasum̩ ṣrushṭīvā́nam̩ varivodhā́m abhí práyaḥ || 1 ||

You, solicitous of worthy praise, give relief to the civil population surrounded by the forces of the enemy and protect them from scorching heat and feed with food. And you give vision to a blind intellectual. 7

O twin-divines, you provide the cows belonging to old peaceful persons with milk, when they implore you for help. You also liberate innocent kidnapped girls from the clutches of kidnappers (as if a quail from the mouth of wolf) and you also give, as it were a new leg to a chief town administrator. 8

O twin-divines, you both give to our infantry brilliant, foe-trampling, foe-defying, loudly roaring, high-spirited, strong-bodied vigorous vehicles, capable of acquiring a thousand treasures in exploits. 9

O twin-divines, nobly born, leaders, we solicit your help and call you for our protection. May you come here in response to our prayers on your treasure-laden chariot for our well-being. 10

Come to us, auspicious fighters for truth; come with the fresh swift vigour of a hawk. Bearing an oblation, I invoke you, O twin-divines at the first break of ever-constant dawn. 11

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With the desire of procuring food and the object of protecting my life, I invoke O twin-divines, your wonderful chariot, swift as mind, drawn by swift horses, worthy of veneration, equipped with thousands of banners, bearers of rain containing hundreds of types of wealth and conferring delight and riches. 1

ऊर्ध्वा धीतिः प्रत्यस्य प्रयामन्यधायि शस्मन्त्समयन्त आ दिशः ।
स्वदामि घर्मं प्रति यन्त्यूतय आ वामूर्जानी रथमश्विनारुहत् ॥२॥
सं यन्मिथः पस्पृधानासो अग्मत शुभे मखा अमिता जायवो रणे ।
युवोरह प्रवणे चेकिते रथो यदश्विना वहथः सूरिमा वरम् ॥३॥
युवं भुज्युं भुरमाणं विभिर्गतं स्वयुक्तिभिर्निवहन्ता पितृभ्य आ ।
यासिष्टं वर्तिर्वृषणा विजेन्यं दिवोदासाय महि चेति वामवः ॥४॥
युवोरश्विना वपुषे युवायुजं रथं वाणी येमतुरस्य शर्ध्यम् ।
आ वां पतित्वं सख्याय जग्मुषी योषावृणीत जेन्या युवां पती ॥५॥

ūrdhvā́ dhītíḥ práty asya práyāmany ádhāyi ṣásman sám ayanta ā́ díṣaḥ | svádāmi gharmám práti yanty ūtáya ā́ vām ūrjánī rátham aṣvinārulhat || 2 || sám yán mitháḥ paspṛidhānā́so ágmata ṣubhé makhā́ ámitā jāyávo ráṇe | yuvór áha pravaṇé cekite rátho yád aṣvinā váhathaḥ sūrím ā́ váram || 3 || yuvám bhujyúm bhurámāṇaṃ víbhir gatáṃ sváyuktibhir niváhantā pitṛíbhya ā́ | yāsishṭáṃ vartír vṛishaṇā vijenyàṃ dívodāsāya máhi ceti vām ávaḥ || 4 || yuvór aṣvinā vápushe yuvāyújaṃ ráthaṃ vā́ṇī yematur asya ṣárdhyam | ā́ vām patitvám sakhyā́ya jagmúshī yóshāvṛiṇīta jényā yuvám pátī || 5 ||

॥२१॥

युवं रेभं परिषूतेरुरुष्यथो हिमेन घर्मं परितप्तमत्रये ।
युवं शयोरवसं पिप्यथुर्गवि प्र दीर्घेण वन्दनस्तार्यायुषा ॥६॥

yuvám rebhám párishūter urushyatho hiména gharmám páritaptam átraye | yuvám ṣayór avasám pipyathur gávi prá dīrghéṇa vándanas tāry ā́yushā || 6 ||

O twin-divines, whilst the chariot moves, our minds are elevated in praise, and then our hymns sweeten the oblation; the assistance comes from all directions and victory is assured as if the brilliant dawn ascends the car. 2

O twin-divines, when devout and unnumbered soldiers, victorious in battles and mutually contending for wealth, come together, your chariot is perceived on your downward course, in which you bear excellent wealth for the learned. 3

O showerers of benefits, you bring him back to his parents, the one who, borne by his own steeds, is about to perish, but who has been rescued with your self-harnessed horses and sent back to his distant dwelling. This is a great service which you render to people dedicated to learning. 4

O twin-divines, your admirable horses bear the chariot which you harness for the sake of honour, and the damsel (victory personified), who is the prize, comes through affection to you as if surrendering with such words, "I have accepted both of you as my Lord". 5

Both of you give protection to the group of realized sages from the violence around them. You counteracted the miseries of the civil population, as if quenching the scorching heat with snow. You produce milk in the cows belonging to peaceful persons (i.e. give them prosperity). 6

युवं वन्दनं निर्ऋतं जरण्यया रथं न दस्रा करणा समिन्वथः ।
क्षेत्रादा विप्रं जनथो विपन्यया प्र वामत्र विधते दंसना भुवत् ॥७॥
अगच्छतं कृपमाणं परावति पितुः स्वस्य त्यजसा निबाधितम् ।
स्वर्वतीरित ऊतीर्युवोरह चित्रा अभीके अभवन्नभिष्टयः ॥८॥
उत स्या वां मधुमन्मक्षिकारपन्मदे सोमस्यौशिजो हुवन्यति ।
युवं दधीचो मन आ विवासथोऽथा शिरः प्रति वामश्व्यं वदत् ॥९॥
युवं पेदवे पुरुवारमश्विना स्पृधां श्वेतं तरुतारं दुवस्यथः ।
शर्यैरभिद्युं पृतनासु दुष्टरं चर्कृत्यमिन्द्रमिव चर्षणीसहम् ॥१०॥

yuvám vándanam nírṛitam jaranyáyā rátham ná dasrā karaṇá sám invathaḥ | kshétrād á vípram janatho vipanyáyā prá vām átra vidhaté daṅsánā bhuvat || 7 || ágachatam kṛípamānam parāváti pitúḥ svásya tyájasā níbādhitam | svàrvatīr itá ūtír yuvór áha citrá abhíke abhavann abhíshṭayaḥ || 8 || utá syá vām mádhuman mákshikārapan máde sómasyauṣijó huvanyati | yuvám dadhīcó mána á vivāsathó 'thā ṣíraḥ práti vām áṣvyam vadat || 9 || yuvám pedáve puruvāram aṣvinā spṛidhám ṣvetám tarutáram duvasyathaḥ | ṣáryair abhídyum pṛítanāsu dushṭáram carkṛ́tyam índram iva carshaṇīsáham || 10 ||

(१२०) विंशत्युत्तरशततमं सूक्तम्

(१–१२) द्वादशर्चस्यास्य सूक्तस्यौशिजो दैर्घतमसः कक्षीवान ऋषिः । अश्विनौ देवते । (१,१०–१२) प्रथमर्चः दशम्यादितृचस्य च गायत्री, (२) द्वितीयायाः ककुप्, (३) तृतीयायाः काविराट्, (४) चतुर्थ्या नष्टरूपी, (५) पञ्चम्यास्तनुशिरा, (६) षष्ठ्या उष्णिक्, (७) सप्तम्या विष्टारबृहती, (८) अष्टम्याः कृतिः, (९) नवम्याश्च विराट् छन्दांसि ॥

॥२२॥ का राधद्धोत्राश्विना वां को वां जोष उभयोः । कथा विधात्यप्रचेताः ॥१॥

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Ká rādhad dhótrāṣvinā vām kó vām jósha ubháyoḥ | kathá vidhāty ápracetāḥ || 1 ||

O tactful destroyers of enemies, you restore health to worshippers, debilitated by old age, as if repairing a worn-out car, and you bring forth the genius from his very inception (as if blessed from very embryonic stage). May the achievements of both of you be exemplary for those who offer you homage at this place. 7

You always reward him who stands in support of you in the nation's service, and has been abandoned by his own father for serving the nation and joining you from afar. The prompt defence planning of both of you have been wonderfully applauded on account of its brilliance. 8

The honey-seeking bee also murmers your praise. The poets invoke you in the rapturous joy of devotional prayers. You inspire the mind of the leader, dedicated to the principle of non-violence, to become a teacher of military science and (as if with the head of horses) he reveals the science of warfare to you. 9

O twin-divines, you give to the infantry the white horses (automobiles) desired by many, the breaker-through of combatants, shining, invincible as lightning and not to be won over by our enemies in battles or wars, and fit for work in all eventualities. 10

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O twin-divines, what praise would be acceptable to you? And what, indeed, would be pleasing to you both? How may an unintelligent person pay befitting homage to you? 1

विद्वांसाविद्दुरः पृच्छेदविद्वानित्थापरो अचेताः । नू चिन्नु मर्ते अक्रौ ॥२॥

ता विद्वांसा हवामहे वां ता नो विद्वांसा मन्म वोचेतमद्य ।
प्रार्चद्दयमानो युवाकुः ॥३॥
वि पृच्छामि पाक्या३ न देवान्वषट्कृतस्याद्भुतस्य दस्रा ।
पातं च सह्यसो युवं च रभ्यसो नः ॥४॥
प्र या घोषे भृगवाणे न शोभे यया वाचा यजति पज्रियो वाम् ।
प्रैषयुर्न विद्वान् ॥५॥

vidvánsāv íd dúraḥ prichcd ávidvan itthāparo acetáḥ | nū́ cin nú márte ákrau || 2 || tā́ vidvā́nsa havāmahe vāṃ tā́ no vidvā́nsā mánma vocetam adyá | prā́rcad dáyamāno yuvā́kuḥ || 3 || ví prichāmi pākyā̀ ná devā́n váshaṭkritasyādbhutásya dasrā | pātā́ṃ ca sáhyaso yuvā́ṃ ca rábhyaso naḥ || 4 || prá yā́ ghóshe bhrígavāṇe ná ṣóbhe yáyā vācā́ yájati pajriyó vām | praíshayúr ná vidvā́n || 5 ||

॥२३॥ श्रुतं गायत्रं तकवानस्याहं चिद्धि रिरेभाश्विना वाम् ।
आक्षी शुभस्पती दन् ॥६॥
युवं ह्यास्तं महो रन्युवं वा यन्निरततंसतम् ।
ता नो वसू सुगोपा स्यातं पातं नो वृकादघायोः ॥७॥
मा कस्मै धातमभ्यमित्रिणे नो माकुत्रा नो गृहेभ्यो धेनवो गुः ।
स्तनाभुजो अशिश्वीः ॥८॥

ṣrutáṃ gāyatráṃ takavānasyāháṃ cid dhí rirébhāṣvinā vām | ākshī́ ṣubhas patī dán || 6 || yuváṃ hy ástam mahó rán yuvā́ṃ vā yán nirátatansatam | tā́ no vasū sugopā́ syātam pātā́ṃ no vrikād aghāyóḥ || 7 || mā́ kásmai dhātam abhy àmitríṇe no mā́kútrā no grihébhyo dhenávo guḥ | stanābhújo áṣiṣvīḥ || 8 ||

O learned twin-divines, the persons devoid of knowledge, and also those who are unintelligent, frequently inquire about the means of invoking the all-wise, for everyone other than the twin-divines, is unknowing, —none of the mortals has any answer. 2

We invoke you who know all things; may you, who are omniscient, declare to us today the praise that is acceptable. With an eagerness to be in your company, I praise you with reverence through these offerings. 3

I am not inviting those learned people who are still immature, but you, O redeemer, come and accept the wonderful and strength-giving elixir, along with the cooked offerings, and make us vigorous. 4

This hymn is being repeated by one belonging to the line of musicians and by mature devotees and by those adept in fire-rituals. May the person of creativity, needing nourishment, obtain it in abundance. 5

May you hear the song of a stumbling ignorant and, verily, O twin-divines, I glorify you, since it is only through you that the blindness of ignorance is removed. You are the protector of those who are honest and sincere. 6

You have been the giver of great riches, which again by your grace have been taken away by us. May you, the donors of dwellings, become our preserver and may you protect us from the felonous wicked. 7

O twin-divines, may you not hand us over to our adversaries. May our cows who nourish us with their udders never get stray from our houses and be separated from their calves. 8

दुहीयन्मित्रधितये युवाकु राये च नो मिमीतं वाजवत्यै ।
इषे च नो मिमीतं धेनुमत्यै ॥९॥
अश्विनोरसनं रथमनश्वं वाजिनीवतोः । तेनाहं भूरि चाकन ॥१०॥
अयं समह मा तनूह्याते जनाँ अनु । सोमपेयं सुखो रथः ॥११॥
अध स्वप्नस्य निर्विदेऽभुञ्जतश्च रेवतः । उभा ता बस्रि नश्यतः ॥१२॥

duhīyán mitrádhitaye yuváku rāyé ca no mimītáṃ vájavatyai | ishé ca no mimītaṃ dhenumátyai, || 9 || aṣvínor asanaṃ rátham anaṣváṃ vājínīvatoḥ | ténāháṃ bhúri cākana || 10 || ayáṃ samaha mā tanūhyáte jánāñ ánu | somapéyaṃ sukhó ráthaḥ || 11 || ádha svápnasya nír vidé 'bhuñjataṣ ca revátaḥ | ubhá tá básri naṣyataḥ || 12 ||

[अथाष्टादशोऽनुवाकः ॥] (१२१) एकविंशत्युत्तरशततमं सूक्तम्

(१–१५) पञ्चदशर्चस्यास्य सूक्तस्यौशिजो दैर्घतमसः कक्षीवान् ऋषिः ।
इन्द्रो विश्वे देवा वा देवताः । त्रिष्टुप् छन्दः ॥

॥२४॥ कदित्था नॄँः पात्रं देवयतां श्रवद्गिरो अङ्गिरसां तुरण्यन् ।
प्र यदानड्विश आ हर्म्यस्योरु क्रंसते अध्वरे यजत्रः ॥१॥
स्तम्भीद्ध द्यां स धरुणं प्रुषायदृभुर्वाजाय द्रविणं नरो गोः ।
अनु स्वजां महिषश्चक्षत व्रां मेनामश्वस्य परि मातरं गोः ॥२॥

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Kád itthá nṛíñḥ pátraṃ devayatáṃ ṣrávad gíro áṅgirasāṃ turaṇyán | prá yád ánaḍ víṣa á harmyásyorú kraṅsate adhvaré yájatraḥ || 1 || stámbhīd dha dyáṃ sá dharúṇam prushāyad ṛibhúr vájāya dráviṇaṃ náro góḥ | ánu svajám mahishás cakshata vrám ménām áṣvasya pári mātáraṃ góḥ || 2 ||

Those who adore you obtain riches for the support of their needy friends. May you direct us to opulence with a plentiful supply of food ; may you direct us to food along with the wealth of kine. 9

I have obtained the self-driven car (self-propelled car without a horse) (the human body) of the food-bestowing twin-divines, and with the help of this I expect to procure wealth in abundance. 10

May this wealth-bearing car increase my prosperity and may this delightful car carry luxurious sweet drinks. 11

I am sorry for those who remain asleep and who do not share their wealth with others. For both of them quickly perish. 12

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When will the resplendent divine and the granter of riches listen to the praises thus offered by the priests conversant with the fire-ritual, devoted to the divine forces ? When He perceives the priest engaged in the dedicated service, He expresses His satisfaction and pleasure. 1

He verily upholds the heaven; He is the brilliant leader of the group. He pours forth the flowing water across our fields for food. The mighty resplendent self manifests Himself for His own daughter, the dawn ; and He has been able to evolve from the horse's (from the sun's) mate (the earth), the heifer (the moon) (Here the earth is the mother of moon). 2

नक्षद्धवमरुणीः पूर्व्यं राट् तुरो विशामङ्गिरसामनु द्यून् ।
तक्षद्वज्रं नियुतं तस्तम्भद्द्यां चतुष्पदे नर्याय द्विपादे ॥३॥
अस्य मदे स्वर्यं दा ऋतायापीवृतमुस्रियाणामनीकम् ।
यद्ध प्रसर्गे त्रिककुम्निवर्तदप द्रुहो मानुषस्य दुरो वः ॥४॥
तुभ्यं पयो यत्पितरावनीतां राधः सुरेतस्तुरणे भुरण्यू ।
शुचि यत्ते रेक्ण आयजन्त सबर्दुघायाः पय उस्रियायाः ॥५॥

nákshad dhávam aruṇī́ḥ pūrvyáṃ rā́ṭ turó viṣā́m áñgirasām ánu dyū́n | tákshad vájraṃ níyutaṃ tastámbhad dyā́ṃ cátushpade náryāya dvipáde || 3 || asyá máde svaryàṃ dā ṛitā́yā́pīvṛitam usríyāṇām ánīkam | yád dha prasárge trikakúm nivártad ápa drúho mā́nushasya dúro vaḥ || 4 || túbhyam páyo yát pitárāv ánītāṃ rā́dhaḥ surétas turáṇe bhuraṇyū́ | ṣúci yát te rékṇa ā́yajanta sabardúghāyāḥ páya usríyāyaḥ || 5 || 24 ||

।२५॥ अध प्र जज्ञे तरणिर्ममत्तु प्र रोच्यस्या उषसो न सूरः ।
इन्दुर्येभिराष्ट स्वेदुहव्यैः स्रुवेण सिञ्चञ्जरणाभि धाम ॥६॥
स्विध्मा यद्वनधितिरपस्यात्सूरो अध्वरे परि रोधना गोः ।
यद्ध प्रभासि कृत्व्याँ अनु द्यूननर्विशे पश्विषे तुराय ॥७॥
अष्टा महो दिव आदो हरी इह द्युम्नासाहमभि योधान उत्सम् ।
हरिं यत्ते मन्दिनं दुक्षन्वृधे गोरभसमद्रिभिर्वाताप्यम् ॥८॥

ádha prá jajñe táráṇir mamattu prá rocy asyā́ usháso ná sū́raḥ | índur yébhir ā́shṭa svéduhavyaiḥ sruvéṇa siñcáñ jaráṇābhí dhā́ma || 6 || svidhmā́ yád vanádhitir apasyā́t sū́ro adhvaré pári ródhanā góḥ | yád dha prabhā́si kṛ́tvyāñ ánu dyū́n ánarviṣe paṣvíshe turā́ya || 7 || ashṭā́ mahó divá ā́do hárī ihá dyumnāsā́ham abhí yodhāná útsam | háriṃ yát te mandínaṃ dukshán vṛidhé górabhasam ádribhir vātā́pyam || 8 ||

May He illuminating the purple dawn, listen to the invocation, and bestow daily the wealth upon priests conversant with fire-rituals. May He sharpen His fatal shaft. He supports heaven for the good of men, quadrupeds and bipeds. 3

Pleased with these devotional prayers, may you restore the celebrated herd of cattle carried away by wicked people to an unknown place. And when the keeper of the three worlds takes part in the struggle, He breaks open the doors of the enemies for restoration;— 4

—when the parents, quick in act, the protectors of the world (heaven and earth) bring nutritious and invigorating oblation to you, and when they offer you the precious milk of the milch-cow. 5

Now the resplendent Lord is manifested ; may He be the subduer of our foes and grant us happiness. He shines brightly like the sun of this dawn. May we all enjoy the excellent sweet drink, sprinkled upon the space of sacrifice with ladle. 6

While the array of clouds, shining along the rays of the sun, is on the verge of pouring rains, the resplendent sun, for the cosmic sacrificial act, removes the shroud of clouds. O resplendent sun, when you shine upon the days that are appropriated to the sacred rites, then success comes to the person in the cart, the driver of the cattle and the active shepherd. 7

The vigorous rays of yours are spreading all over the vast illuminating region and they are carrying away moisture from the shining water reservoir, with the help of the swift moving wind in the same manner as the sweet, invigorating and delightful songs are tuned by devotees. 8

त्वमा॑य॒सं प्रति॑ वर्तयो॒ गोर्दि॒वो अश्मा॑न॒मुप॑नीत॒मृभ्वा॑ ।
कुत्सा॑य॒ यत्र॑ पुरुहूत व॒न्वञ्छुष्ण॑मन॒न्तैः प॑रि॒यासि॑ व॒धैः ॥९॥
पु॒रा यत्सूर॒स्तम॑सो॒ अपी॑ते॒स्तम॑द्रिवः फलि॒गं हे॒तिम॑स्य ।
शुष्ण॑स्य चि॒त्परि॑हितं॒ यदोजो॑ दि॒वस्परि॒ सुग्र॑थितं॒ तदादः॑ ॥१०॥

tvám āyasám práti vartayo gór divó ásmā-
nam úpanītam ṛíbhvā | kútsāya yátra puruhūta vanváñ
chúshṇam anantaíḥ pariyā́si vadhaíḥ || 9 || purā́ yát sū́ras
támaso ápītes tám adrivaḥ phaligáṃ hetím asya | ṣúshṇa-
sya cit párihitaṃ yád ójo divás pári súgrathitaṃ tád
ā́daḥ || 10 ||

॥२६॥ अनु॑ त्वा म॒ही पाज॑सी अच॒क्रे द्यावा॒क्षामा॑ मदतामिन्द्र॒ कर्म॑न् ।
त्वं वृ॒त्रमा॒शया॑नं सि॒रासु॑ म॒हो वज्रे॑ण सिष्वपो व॒राहु॑म् ॥११॥
त्वमि॑न्द्र॒ नर्यो॒ याँ अवो॒ नॄन्तिष्ठा॒ वात॑स्य सु॒युजो॒ वहि॑ष्ठान् ।
यं ते॑ का॒व्य उ॒शना॑ म॒न्दिनं॒ दाद्वृ॑त्र॒हणं॒ पार्यं॑ ततक्ष॒ वज्र॑म् ॥१२॥
त्वं सूरो॑ ह॒रितो॑ रामयो॒ नॄन्भर॑च्च॒क्रमेत॑शो॒ नायमि॑न्द्र ।
प्रास्य॑ पा॒रं न॑व॒तिं ना॒व्या॑ना॒मपि॑ क॒र्तम॑वर्त॒योऽय॑ज्यून् ॥१३॥
त्वं नो॑ अ॒स्या इ॑न्द्र दु॒र्हणा॑याः पा॒हि व॑ज्रिवो दुरि॒ताद॒भीके॑ ।
प्र नो॒ वाजा॑न्र॒थ्यो॒३ अश्व॑बुध्यानि॒षे य॑न्धि॒ श्रव॑से सू॒नृता॑यै ॥१४॥

ánu tvā mahí pā́jasī acakré dyā́vākshā́mā madatām in-
dra kárman | tvā́ṃ vṛitrám āṣáyānaṃ sirā́su mahó vájreṇa
sishvapo varā́hum || 11 || tvám indra náryo yā́ñ ávo nṛ́īn
tíshṭhā vā́tasya suyújo váhishṭhān | yáṃ te kāvyá uṣánā
mandínaṃ dā́d vṛitrahā́ṇam pā́ryaṃ tataksha vájram || 12 ||
tvā́ṃ sū́ro haríto rāmayo nṛ́īn bhárac cakrám étaṣo nā́yám
indra | prā́sya pārā́ṃ navatíṃ nā́vyā̀nām ápi kartám avar-
tayó 'yajyūn || 13 || tvā́ṃ no asyā́ indra durhā́ṇāyāḥ pāhí
vajrivo duritā́d abhī́ke | prá no vā́jān rathyò ásvabudhyān
ishé yandhi ṣrávase sūnṛ́tāyai || 14 ||

When invoked, you, the swift destroyer of foes, send down your red-hot rays with speed, as if you are hurling your punitive justice upon the quick-moving darkness. 9

When the sun emerges out from its struggle against darkness, O the wielder of the iron missile, you break the cloud causing constant annoyance ; and you sunder the well-fastened covering over which the pollution spreads on a large area. 10

Then the vast powerful and immovable earth and heaven animate you, O resplendent sun, to glorious deeds. And with your mighty iron missiles, you hurl down into the waters the destructive dark clouds spreading everywhere. 11

O splendid, radiant and resplendent sun, the friend of men, mount the horses whom you cherish, who are fleet as the wind, who are eaisly yoked and who bear the burdens well. May your rays be sufficiently activated for the destruction of the clouds, darkness and pollution in the same way as an iron missile is sharpened. 12

O glorious resplendent sun, may you stop your yellow horses, which drag the wheel of your chariot in the opposite direction,—the one of back-gear,—drive them away to the opposite bank of navigable rivers where the non-worshippers, the infidels, reside. 13

O resplendent Lord, with adamantine determination, may you preserve us from this affliction that is so difficult to be destroyed, and from misfortune in conflicts; grant us riches and plentiful chariots and speedy horses for the sake of food, fame and happiness. 14

मा सा ते अस्मत्सुमतिर्वि दसद्वाजप्रमहः समिषो वरन्त ।
आ नो भज मघवन्गोष्वर्यो मंहिष्ठास्ते सधमादः स्याम ॥१५॥

má sā́ te asmát su-
matír ví dasad vā́japramahaḥ sám ísho varanta | ā́ no bhaja maghavan góshv aryó máṅhishṭhās te sadhamā́daḥ syāma || 15 ||

O resplendent Lord, famous for affluence, never may your favour be withdrawn from us. May food ever sustain us. O bounteous Lord, may you make us possessors of cattle and may we, most assiduous in your adoration, be happy along with our family members. 15

NOTES

Book I

Hymns 1-121

प्रथमं मंडलम्

सूक्तानि १–१२१

NOTES ON BOOK 1

Hymn-1

For verses 1, 2 and 9, see Nir. VII. 15; VII. 16, and III. 21 respectively.

Agni, Adorable Lord—From *agra*, (अग्र) first, and √*ni* (नी), to lead; one who is invoked first; the foremost leader; one of the attributes or names of the Supreme Lord (Ṛv. I. 164. 46; Yv. XXXII. I); the same as Brahman (SBr. I.4.2.11); the same as Atman (SBr. 1.2.3.2); the Vratapati (Lord of observances or pledges), of learned men (SBr. I.1.1.2.5); Agni is the foremost leader; he is led foremost in sacrifices; he makes everything, to which it inclines, a part of himself; he is a drying agent; it does not make wet; it does not moisten (स्थौलाष्ठीवि); according to Sakapuni (शाकपूणि), it is derived from three verbs, from going (takes *a* from √इ to go), from shining (अञ्ज्), or burning (√दह्) and from leading (√नी) (Nir. VII. 14.15). Dayananda derives *Agni* as अञ्चते प्राप्यते सत्क्रियते वा, वेदादिभिः शास्त्रैर्विद्वद्भिश्चेत्यग्निः परमेश्वरः i.e., that Supreme Lord is Agni who is venerable, adorable, is available everywhere, and respected by learned and glorified by divine texts and sacred lore.

In the realm of mental complex, Agni is one of the most brilliant and powerful master of the intelligent mind, whilst Chandra (चन्द्र) is at the back of *smṛti* (स्मृति) or *Prajna* (प्रज्ञा). Surya (सूर्य) inspires *satyam* (सत्यम्), Indra is invoked for understanding and manas; Vayu is the divine faculty regulating *suksma prana*; Mitra, Varuna, Aryaman and Bhaga are four masters of emotional mind or character; Bṛahaspati of the *sahaituka cit* (सहेतुक चित्); Brahman of the *sahaituka sat*; (सहेतुक सत्) Agni of the *sahaituka tapas* (सहेतुक तपस्).

Agni in the material realm is the master of *tejas* (one of the five material principles). *Tejas* itself is of seven kinds; *chaya* (छाया) or negative luminosity, pertaining to the *anna kosa* (अन्न कोष); twilight or *dosa* (दोष), the basis of the *prana kosa* (प्राण-कोष) being tejas, modified by *chaya*; *tejas* proper, or simply clarity and effulgence, dry light, pertaining to the *manah kosa* (मनः कोष); *jyotis* or solar light, pertaining to the brilliance of the *vijnana kosa* (विज्ञान कोष); *agni* or fiery light, pertaining to the *cit kosh*; *vidyut* or electrical illumination, which is basis of the *ananda kosa* (आनन्द कोष); and *prakasa*, the basis of the *sat kosa* (सत् कोष). (*Aurobindo*, Hymns to the Mystic Fire, P. 445) Aurobindo translates Agni as God-will.

Ile, worship—From √il, (इळ) or √il (ईळ) to adore, to love, to embrace, to praise, and even to desire or yearn for.

Purohitam, the high priest.—It is a compound word from *Purah* (पुरः), originally the genetive of *pur*, used adverbially, meaning in front of or *prior to*, and *hitam*, which may be regarded as the participial adjective from the √hi (हि) to cast down, throw down, plant, place, and hence *purohitam* may mean set or planted before. The Supreme Lord is *purohita*, because he has been sustaining the universe from the earliest times through the cosmic laws of gravitation, attraction, coalescence, separation etc. (*Daya.*).

Yajnasya, of cosmic activities.—Yajna (यज्ञ), lit., organized activity of benevolence, is a well-known act of worship, according to etymologists; or it is an act of supplication (to gods); or it is sprinkled with the Yajus formulas. It has a large number of skins of black antelopes (Aupamanyava, in the Nirukta III. 19). Dayananda regards *yajna* as all the public acts of service and dedication, including education, charity, science and technology, the performance of the *agnihotra* and *asvamedha*, etc. It is a supreme act of selfless service. *Yajna* is synonymous with Visnu, the omnipresent Lord; it is again synonymous with *dharma* or duty and *yoga*. The word is derived from the √*yaj* (यज्). *Yajna* also refers to the cosmic creation, which is the supreme selfless act of our Lord, the Creator.

Devam, the divine.—The Nirukta (VII. 15) derives the word from √*da* (दा), to give gifts, from √*dip* (दिप्) to shine, and from √द्युत्, to radiate; and hence *deva* is so called from making gifts, from being brilliant, from being radiant, and it means our Supreme Lord, because His sphere is heaven. Deva is also known as *devata.* (Nir. VII. 15). The word also stands for the shining celestial bodies, for learned persons and in respect, it is used for elders too.

According to Aurobindo, we have so . often secondary and primary roots. He derives the word *yajna* from the primary √ya (या), which means to go quietly or persistently, etc. and from this root is derived the secondary √yaj (यज्), in which the force of the consonant *i* (इ) determines the meaning. Its essential nature is swiftness, decisiveness, rapid brilliance, and restlessness. It has, therefore, a frequentative and intensive force. It means to love habitually, and fervently, so to worship, to adore. It means to give freely, wholly or continuously; from these shades comes the meaning of sacrifice. It means to master thoroughly, habitually, with a continual repetition of the act of mastery. It means therefore, to rule, govern, order or possess.

That is why, *yajna* is Visnu, with sense of the Almighty Ruler, the Master of man's action, body, thought, the Supreme Lord, ruling from the higher faculty in man, the *parardha* (परार्ध) or Saccidananda.

Aurobindo derives *devam* from the secondary √div (दिव्), to flash, gleam, vibrate, play. On the basis of the consonant *d* we get √da (दा), to cut; √di (दि) to vibrate, √du (दु), to trouble, and from √di (दी), we get √*dyu* (द्यु) and √div (दिव्) or √div (दीव्) to vibrate shiningly, gleamy, scintillate or play. The Devas are those who play in light; their proper home is in *vijnanam, maharloka, karana jagat,* where matter is *jyotirmaya* and all things luminous.

Ṛtvijam, the one working through eternal laws. The word may be variously derived; *ṛtu+ij,* (ऋतु+इज्) meaning one who sacrifices seasonably: it may be derived from *ṛt* (truth)+*vij* (ecstasy or ecstatic). Thus it means one who has the ecstasy of the truth. According to Dayananda, the Supreme Lord is known as *ṛtvijam,* since He in every creation, in all seasons, gives life to the universe, and also since He is adorable in all the seasons. In the ritualistic period, the word came to mean a ministering priest, the one who may also act as *hotṛ* (होतृ) and thus present the oblations.

Hotaram, the one who feeds. According to Dayananda, the term means a giver and acceptor both. The Nirukta derives it from the √hu (हु) to sacrifice (according to Aurnavabha), and hence it means the sacrificer. According to Aurobindo, in the original Vedic sense, the word *hota* (होता) did not mean a sacrificial priest, nor *havih* (हविः) an offering. He derives the word from the primary consonant *h*, the essential gunas of which are aggression, violent action, impetuosity, loud breathing, and so challenge, summons etc. *Hotaram*, therefore, means the warrior, the destroyer of the *daityas*, a synonym for Agni Jatavedas; *havis* (हविष्) and *hava* (हव) mean battle or strength in violent action.

Ratnadhatamam, the one who sustains all that is divine and luminous.—The Nirukta translates it as the "best giver of gifts". *Ratnadha* means the possesser of the most valuable articles; for our creator, the supreme jewels are the planets, stars and similar celestial bodies; metals, precious stones and gems are *ratna* in the material sense for the human society. The ending *tamam* (तमम्) indicates the superlative degree. Aurobindo derives the word *ratnadha* (रत्नधा), from the primary √ra (र), to vibrate, shake, quiver abroad, the vowel *a* conveying essentially absoluteness, wideness etc. The *ratnadha*, in the context of *agni* means joy-giving, the source of ecstasy.

2. **Ṛsibhih,** by seers.—*Rsi* is a seeker after truth, the knower, the attainer. He is a seer, with penetrating insight into the mysteries of the revealed Vedic texts; and in his field of specialization, he is an inspired being. "In this manner and with various intentions, *ṛsis* or seers have visions of the mantras (ऋषीणां मंत्रदृष्टयो भवन्ति, Nir. VII. 3); further, "Seers had direct insight in duty", (साक्षात् कृतधर्माण ऋषयो बभूवुः, Nir. I. 20). A *ṛsi* devotes himself for the propagation of the Vedic knowledge. (*Dạya.*)*

Purvebhih ṛsibhih, by the seers of the past, those who are already seers.—The preceptors who have already qualified for the supreme academic post. *Nutanaih,* the new, the present ones, the potential ones; the disciples of the preceptors who are still carrying on their studies under the directions of the preceptors: they are the seers in making; they have the potentiality of being future seers;—in this sense, "*the ancient sages and the new*" and not in the historical sense as interpreted by ritualistic scholiasts.

3. **Rayim,** affluence.—It is a synonym of treasure or wealth, wealth of any realm—material, mental or spiritual; it may thus mean knowledge also.

4. **Adhvaram,** cosmic sacrifice of creation.—Any noble act or public service free from violence and other associated evils, Nir. I. 8; *a+dhvara,* synonym of sacrifice, *a* (not) + *dhvara* from √dhvar, (ध्वर) to kill, i.e. negation of killing or violence of any sort.

5. **Hota,** giver and acceptor.

Kavikratu, source of knowledge.—*Kạvi* is the inspired person; a wise man; *kavi* is so called because his presence is desired (from √kam (कम्) to desire), or the word is derived from the root √kav (कव्) to praise (कविः क्रान्तदर्शनो भवति, Nir. XII. 13; a synonymn for the Omniscient Lord). *Kratu* is knowledge or work (from √kṛ (कृ) or √kra (क्र) to divide, to do, to make, shape, work).

Satyah, truth personified.—True in his being; true in knowledge; true in fruit.

Devah devebhih, unpạralleled divine.— Divine with powers divine; *devebhih*—with shining, divine or learned characteristics. (*Daya.*)

*यतः साक्षात्कृतधर्माणो धार्मिका प्राप्ता यैः सर्वा विद्या यथावद् विदिता येऽवरेभ्यो ह्यसाक्षात्कृतवेदेभ्यो मनुष्येभ्य उपदेशेन वेदमन्त्रान् मन्त्रार्थश्च संप्रादुः प्रकाशितवन्तस्तस्मात ते ऋषयो जाताः। (दयानन्द)

Citra-sravastamah, the inspiring; the source of inspiration.— With richest variety of inspired knowledge; whose popularity of fame is most supreme.

6. **Anga—O friend of all.**

Angirah, living and energetic, vital, *pranas* or the vital breath is *angirah* (SBr. VI. 3.7.3). Fire is also so called, since it is born on live coals; live coals are also *angiras* because they have a mark, or they are bright (Nir. III. 17). The Omnipresent Lord is present as a life-sap in every organ of this creation, and hence He is also *angira.*

7. **Dosavastah,** day and night.—*Dosa* means *night* (Nigh. I. 7), and in this context, *vastah* means *day.*

8. **Gopam,** sustainer or protector of cosmos.—From *go* (earth etc., organs of sensation) + *pa* (to protect).

Dame, creation, in the supreme abode; in the state of the supreme bliss, (also the chamber in which fire worship is performed). *Damah*—house or home.

Ṛtasya, of the true eternal knowledge; of the primary subtile cause of the gross creation.

9. **Supayanah,** easy of access.

Pita-iva sunave, as a father unto his son.

Svastaye, for our sake, for our good; for the sake of pleasure or well-being; *svasti* represents a blessing, prosperity, success, benediction.

Hymn-2

For verse 1, see Nir. X. 2.

1. **Vayu,** here Lord of cosmic vitality. The term stands for a number of connotations; it is the fluid in the mid-region, synonymous with air and wind (Nir. II.8); like fire, solar rays, the sun and Indra, it is a purifier (Nir. V.6); the blessings and enjoyments on the earth are due to clouds, air, and the sun (VII.5); *vayu* is also known as *matarisvan*, since it breathes in the atmosphere, or moves quickly in that region (Nir. VII. 26). *Vayu* may be synonymous with *ayu* (Nir. IX. 3).

Vayu, is the foremost deity of the middle region; the word is derived from the √va, (वा) to blow or it may be derived from the √vi (वी) to move. According th Sthaulasthivi, it is derived from the √i (इ) to go and the letter v is then meaningless (Nir. X. 1). *Vayu* is the protector of Soma (Ṛv. X. 85.5). *Vayu* is one of the epithets of our Lord, since He is infinite strength, is all pervading, and all-sustaining (*Daya.*). When the the term does not stand for God, the personification in invocations is *only poetical* (*Wilson*).

Dayananda derives *vayu* as यो वाति जानाति धारयत्यनन्तबलत्वात् सर्वं जगत् स वायुः, i.e. that Lord is so called because He knows and sustains everything, the entire creation by His infinite potency.

2. **Soma,** sweet emotional yearnings.—It is the conceptual term, standing for divine happiness, highest joy, or ecstasy, of which the source is the Lord Himself; it represents beauty and youth; it is a synonym of moon, and sometimes of the sun also. It is the final blessing for which the lower-self, the soul longs for, and the Supreme Self alone has the privilege of possessing it in infinite measures. Soma also stands for emotional worship and loving dedication of the highest order. In ritualistic offering, the term stands for a conceptual creeper noted for its exhilarating extracts, which are obtained by crushing the creeper, its pressing with the help of two stones, or even with pestle and mortar, and then final filtration and storing in cans. The ritualistic ceremony of loading the Soma plant in carts, bringing to the ceremonial place, crushing, pressing, extracting and filtering is merely a metaphor for the careful practices to be performed by subduing the vices of senses, refinement of thoughts, offering devotional prayers, and finally, enjoying the exhilarations derived out of the direct contact with the Supreme Self. It is thus, finally, the Soma of the Innermost Realm that is to be sought for.

The word *Soma* in the Vedas and the Brahmanas also represents a fresh graduate (*snataka*) of an educational academy, and the *Soma-yaga* is a ceremony connected with his reception.

Agnisoma (अग्नीषोम)—Agni+Soma; according to the Satapatha Brahmana, whatever is *suska* or dry (purely academic and intellectual) is *agneya*, or pertaining to Agni, and whatever is *ardra* or wet (or emotional or aesthetic), is *saumya*, or pertaining to Soma; *agnisoma* represents purodasa (पुरोडाश), (ground cereal made pasty with water), since it is dry and wet both (SBr. I. 6.2.23).

The terms *suta-somah* (the poured out or extracted Soma juice) (1.2.2), *soma-pitaye* (for drinking the Soma-juices) (1.2.3.), ***indavah***

(the drops of Soma juice) (1.2.4.) (जलानि क्रियामयाः यज्ञाः, प्राप्तव्या भोगाश्च—*Daya.*, meaning the fruitful enjoyments, derived from the noble actions), (I. 2.4.), and similar other combinations with Soma have to be understood.

4-6. **Indra-Vayu,** (इन्द्र-वायू), Lord-resplendent and the source of cosmic vitality.—The term *indra* stands for the Highest Resplendent Self, for the lower self, for various celestial luminosities, as sun, thunder or lightning, and other effulgences. When the term *indra* comes along with another term *vayu* in dual number, it means God, having resplendent and all-pervading attributes both. On the material plane, the combination stands for the sun and wind (*Daya*). Dayananda also takes *vayu* as the omnipresent and inner-penetrating God (अनन्तं बलसर्वप्राणाऽन्तर्यामिन्नीश्वरः), whilst, the term *indrah* stands for the sunlight or wind of the middle region. (I.2.6). In our human body, *indra* is the lower self and *vayu* is the vital or breathing system (*prana*). According to Dayananda, the pair *indra*+*vayu* means the pairs; vidyut+prana, prana+surya, sun+air, vidyut+pavana, king+people, teacher+preacher, fire+air, and similar other pairs.

7. **Mitra,** the source of light.—The word is derived from various roots (i) Mitra is so called, because He preserves from destruction (मित्रः प्रमीतेस्त्रायते), or because He runs (द्रवति), measuring things together from √mi (मी), or the word is derived from the causal of the verb √mid (मिद्), to be fat, (सम्मिन्वानो द्रवतीति वा मेदयतेर्वा). In Ṛv. III. 59.1, *mitra* leads men forth, supports earth and heaven, ever-watchful. He beholds the tribes. (Nir. X. 22-23). *Mitra* is one of the names of the sun, or it is one of the many suns; it is one of the sons of the mother infinity, Aditi (I. 164.46); In Ṛv. III. 59.1 (मित्रो जनान्यातयति ब्रुवाणो मित्रो दाधार पृथिवीमुत द्याम्) the word *mitrah* stands for the sun (*Daya.*); according to Dayananda, *mitra* is the sun of the universe as well as of the inner realm of human complex (ब्रह्माण्डस्य and शरीरस्य).

The Adityas are: Mitra, Aryaman, Bhaga, Varuna, Daksa, Amsa (Ṛv. II. 27.1), Aditya (Surya), Martanda (Ṛv. X. 72.8). In a list, given in the Taittiriya Brahmana, the eight Adityas enumerated are Mitra, Varuna, Aryaman, Amsa, Bhaga, Dhatṛ, Indra and Vivasvat (IBr, I. 1.9.1). The number of Adityas swelled from eight to twelve during the time of the Satapatha Brahmana, where they have been identified with twelve months of a year; the Brahmana, however, does not give the list of twelve names. The Visnu Purana, however, gives a list as follows :—

Dhatṛ (धातृ) Caitra (चैत्र) Pusan (पूषन्) Asvina (आश्विन)

Aryaman (अर्यमन्)	Vaisakha (वैशाख)	Parjanya (पर्जन्य)	Karttika (कार्त्तिक)
Mitra (मित्र)	Jyestha (ज्येष्ठ)	Amsa (अंश)	Margasirsa (मार्गशीर्ष)
Varuna (वरुण)	Asadh (आषाढ)	Bhaga (भग)	Pausa (पौष)
Indra (इन्द्र)	Sravana (श्रावण)	Tvastṛ (त्वष्ट्)	Magha (माघ)
Vivasvan (विवस्वान्)	Bhadra (भाद्र)	Visnu (विष्णु)	Phalguna (फाल्गुन)

In the later Puranas, the twelve Adityas mentioned are Aditya, Savitṛ, Surya, Mihira, Arka, Prabhakara, Martanda, Bhaskara, Bhanu, Citrabhanu (Ṛv. 1.3.4), Divakara and Ravi, where *mihira* is a non-Vedic name, dervied from Mitra (though the Amarakosa distinguished between the two).

Dayananda, in the Unadi Kosa derives the word *mitram* (मित्रं) from मिनोति मान्यं करोति (the one who respects or shows affection) and in that sense, it is a synonym of *suhṛd* or a friend, and is invariably used in neuter gender, but the word 'mitrah' (मित्रः) is also used, in masculine gender as in "sannomitrah" (Ṛv. I. 90.9), where it means God or the Sun (Unadi, IV. 165).

Varuna, the source of bliss.—The word *varuna* is derived in the Unadi Kosa as 'वृणोति व्रीयते वाऽसौ वरुणः'; Varuna is the most venerable, the chosen one (श्रेष्ठतमः—*Daya.*). Varuna is described as the benevolent God into whose palate flew the seven rivers as into a hollow channel (Ṛv. VIII. 69.12; Av. XX. 22.9; Nir. V. 27). It is one of the six names of Agni, the Sun or God (Ṛv. I. 164.46) : Indra, Mitra, Varuna, Garutman, Yama and Matarisvan. Varuna is God, and is also wind (जगदीश्वरः वायुर्वा—*Daya.*).

The gods with whom Agni is jointly praised are Indra, Soma, **Varuna,** Parjanya, and the Ṛtavas (the seasons) (Nir. VII. 8). The **gods** with whom Indra is jointly praised are Agni, Soma, Varuna, Pusan, Bṛhaspati, Brahmanaspati, Parvata, Kutsa, Visnu and Vayu (Nir. VII. 10); Mitra is jointly praised with Varuna; Soma with Pusan, and Rudra; Pusan with Vayu and Parjanya with Vata (Nir. VII. 10).

Varuna is so called, because it covers (from √वृ), (Nir. X. 3). Varuna sends forth the cloud, opening downwards, and creates heaven, earth and the intermediate space. With it the king of the entire universe moistens the earth, as rain the barley. (Ṛv. V. 85.3).

Mitra-Varuna, (मित्रावरुण), the source of light and the Lord of bliss, the Lord of day and night.—The terms *mitra* and *varuna* may often come together and form a dyad; according to Sayana, *mitra* is the sun of the day, whilst *varuna* presides over night (and thereon some scholars suggest Varuna to be nocturnal sun of the polar regions).

The Satapatha Brahmana, on one occasion suggests *mitra* to be the *prana*, and *varuna* as *apana*, the two vital breaths, assimilating, (प्राण), and eliminating, (अपान). *Mitra* and *varuna* also represent the physico-mental and supra-mental realms of our human complex. (Mitra—the physico-mental of the *annamaya, pranamaya* and *manomaya kosas*, and *varuna*, the supra-mental of the *vijnanamaya* and *anandamaya kosas*).

2. **Uktha**—Holy praises, stotras, hymns of praise, lauds recited or spoken in opposition to the verses chanted or sung.

Aharvidah—The receiving enlightenment; knowing the season or the days (for rituals).

3. **Dhena,** the inspiring voice; approaching speech; penetrating stream, divine speech of the four Vedas (*Daya.*).

Dhiyam ghṛtacim sadhanta, the joint accomplisher of the act of bestowing happiness and wisdom; *dhi*, an act; *ghṛtacim*, water-shedding. As identified with the sun or Adityas, Mitra and Varuna are said to cause rain indirectly by producing evaporation; the vapours thus raised becoming condensed in the atmosphere descend again in showers.

8. **Kavi,** sages with penetrating vision; it is an epithet of the Mitra-Varuna dyad.

Apasam—Actions, noble or otherwise (Nigh. II. 1)

Ghṛtacim—Act (or efforts) to bestow water on the earth (*ghṛta*—water; and also clarified butter, Unadi III. 89; Nigh. I. 12).

Hymn-3

For verses 7, 8, 10 and 12, see Nir. XII. 40; V. 4; XI. 26; and XI, 27 respectively.

1. **Asvinau,** twin faculties, mental and vital.—Amongst the celestial deities, Asvins (in dual number) come first. They are so named because they two pervade (√as, अश्) everything, one with moisture and the other with light (Nir. VII. 1) According to Aurnavabha, Asvins are so called on account of their having horses (asva=

horse). Which two are the celestial horse-riders or *asvins*? According to some, they are heaven and earth; and according to others, they are day and night; on certain occasions, the same term is used for the pair of the sun and moon; whilst they may represent two virtuous kings. They appear in the sky after midnight, and as such, their appearance is an impediment to the appearance of light. The part in the dark is the atmosphere, and the part in the light is the sun. In this connection, the Nirukta quotes a Vedic verse which is now untraceable, and once, might have constituted a part of the Samhita.

The individuals of the pairs are mostly praised conjointly, and whose terms and functions are identical. One is called the son of night, and the other son of dawn. In Ṛv. I. 181.4, one is regarded as the victor and promoter of noble sacrifice, and the other, as the blessed son of heaven. The Asvins may be thus identified as the twilight; and in this sense they represent the pair of Indra and the sun (the lower self and the Supreme Self existing in hearts' cavity; Katha : ऋतं पिबन्तौ सुकृतस्य लोके, गुहां प्रविष्टौ परमे परार्द्धे; The Asvins also represent the transition from darkness (ignorance) to light (divine enlightenment); the inseparable twilights before the dawn, half dark and half bright. Oldenberg believes that natural basis of the Asvins must be the morning star, that being the only morning light besides the fire, the dawn and the sun. Max-Muller regards Asvins as the morning and the evening; Bergaigne considers them as the fire of the heaven and that of the altar. The other probable pairs proposed are (i) morning and evening winds, (ii) rain-giving and dew-giving Nature's bounties, (iii) the sun and the moon, (iv) Alpha and Beta Arietes of the constellation of Asvini-Weber, which supports the three sides of the Chariot of Asvins, by joining the two points of the twin *asvinau* with one of the constellation of Bharani, (v) they are a pair of surgeons and physicians.

The asvins represent not only the cosmic celestial realm, they equally represent the mental and supramental realms too. They represent a pair of vital and mental faculties (vital forces or *prana* system represents the dark phase and the mental forces the bright phase).

Dayananda has suggested a number of pairs, representing the social plane too, besides the physical : (i) water and fire pair (Ṛv. I. 3.1), (ii) heaven and earth, dyava-pṛthivi (Ṛv. I. 22. 1; I. 34.5), (iii) teacher and taught, or preacher and the audience, (I. 22.3), (iv) provided with two horses in reference to a carriage or two motors of an aeroplane, (I. 22.4), (v) pair of people some versed in pure and others in applied sciences; *vidya-kriya-kusalau* विद्याक्रियाकुशलौ (I. 30.17),

शिल्पविद्याविदाध्यापकोपदेशको (III. 58.5), (vi) the two *adhvaryus*, the technicians or the accomplishers in technology, mobilizing fuel and water resources, (I. 34.3; also SBr. I. 1.2.17, for two *adhvaryus*).

There are certain features of the Asvins which should be taken note of. They are twins, mostly inseparable (in a few hymns they are described originally as separate also, V. 73.4 and I. 181.4). Their theophanic moment is morning, though they are invoked to come at the noon and the sunset also (V. 76.3; VIII, 22.14). Their relationship with sweetness or honey is often described (IV. 65.3-4; I. 117.6; I. 122.3; X. 106.10); they are described as drinking Soma too (VIII. 35.1-10; III. 58.6; 9); their association with horses is evident from their name even (V. 76.3; VIII. 22.14; I. 117.2; 4; I. 181.2). They come in a car which is sun-like (VIII. 8.2), golden (IV. 44.4; 5; I. 180. 1; I. 119.1; VIII. 8.11-14), having three wheels (I. 118.1, 2), three fellies and some other parts in triples. Their abode is in heavens and they are included in the list of celestial gods,—they are children of heaven (I. 182.1; 184.1; X. 161.4), the twin sons of Vivasvat and Saranyu—Tvastṛ's daughter (X. 17.2). They are connected with Surya who accompanies them on their car (IV. 43.6; I. 119.5; V. 73.5; VII. 69.4; VIII. 8.10; VIII. 22.5). During marriage ceremonies they are invoked to convey the bride home (X. 85.26); and are also connected with fertility (X. 184.2; I.112.3).

4. **Indra,** the self; here the lower self or the soul. It is one of the 32 pada-names in the Nighantu (V.4). The word stands for the resplendent Lord, the Supreme Self, and so often for the lower self also (the soul); it stands for the sun also, and for the head of a state or an organisation. Indra in the Nirukta (X. 8) is so called because he divides food (इरा+दृ) or he gives food (इरा+दा), or he bestows food (इरा+धा), or he sends food (इरा+दारय) or he holds food (इरा+धारय) or he runs for the sake of Soma (इन्दु+द्रु), or he takes delight in Soma (इन्दु+रम्), or he sets beings on fire (√इन्ध्). "It is known; that because they animated him with vital breaths, that is the characteristics of Indra" (an untraced quotation in the Nirukta). "He is so called from seeing everything (इद+दृश्)", says Aupamanyava. Or the word is derived from the √*ind*, (इन्द्), meaning to be powerful, i.e. being powerful, he tears the enemies asunder, or puts them to flight. Or he honours the sacrificers. Indra uncovers the great clouds, emits the streams and smites down the giver of water (V. 82.1). He pierces the spring, creates channels, and rich in water sends them forth knocking against each other. Indra is associated with a thunderbolt, which he uses against adversaries, and with which smites down the demon *vṛtra* (the cloud of ignorance). Indra is fond of Soma, the

devotional conceptual elixir, and this he enjoys either alone or sharing with others. Indra rules over the heaven, Indra over the earth (X. 89.10); the chanters praise very much Indra alone (I. 7.1); these Tṛtsus being active with Indra (VII. 13.15), chant the Sama-stanzas for the sake of Indra (VIII. 98.1); without Indra, no place whatsoever is pure (X. 69.6); every one proclaims the heroic exploits of Indra (I. 32.1); and our desires rest on Indra (This quotation is untraced) (Nir. VII. 2).

Citrabhanoh, full of wondrous effulgence or splendour.

Visve devasah, Nature's numerous bounties; literally all-gods; universal gods. Men of learning (*Daya.*).

Omasah—Protectors of the world by their knowledge and benign attribute.

10. **Sarasvati,** divine speech :—A synonym for *vak* or speech (Nigh. I. 11) along with Ila or Ida and Bharati. The word is derived from the word Sarah, root √*sṛ*, सृ, which means *knowledge* as well as *water* and hence it means Speech or Divine Knowledge and also a river (Unadi IV. 190); सरन्ति प्राप्नुवन्ति सर्वा विद्या येन तत् सरः । सरस प्रशंसिता ज्ञानादयो गुणा विद्यन्ते यस्यां सा सर्वं विद्याप्रापिका वाक् (Sarasvati),—(*Daya.*), the one possessing knowledge and allied attributes is speech or Sarasvati. Ila, (इला), divine wisdom; Sarasvati (सरस्वती), divine speech; Bharati (भारती), divine culture.

Vaja, knowledge, sustenance, food, nourishment; all that is necessary for acquiring knowledge (*Daya.*).

Yajnam, organized benevolent or sacred acts.—The term stands for the noblest acts performed without attachment and expectation of rewards; any selfless act of public service; a fire-ritual as an emblem of noble acts; public service by harnessing science and technology for the benefit of mankind (यज्ञो वै कर्म्म, SBr. I. 1.2.1; शिल्पविद्यामहिमानं कर्म्म च ; *Yajno vai mahima*, यज्ञो वै महिमा—SBr. VI.2.3.18).

12. The Mantra has been discussed by the Nirukta also (XI. 27).

Ketuna, with her banner, i.e. with her activity. Sarasvati makes the great ocean manifest, i.e. causes it to be known, she presides over all these sacrifices. This is applied to the objects of speech; speech is, therefore, regarded as belonging to the sphere of the atmosphere.

Hymn-4

2. **Somapah,** the inherent source of bliss, drinker of the Soma juice; acceptor of devotional invocations; protector of pleasing and beneficial products (*Daya.*).

Savana, daily duties; also ceremonial rites of a day (morning, midday and evening); manifestation of grandeur (*Daya.*).

Somasya, of the devotional prayers; of the produced ones, the created ones, of the created world.

Godah—One who enables the sense organs to function (the giver of perceptions); also the gift of cattle.

8. **Satakratu,** an embodiment of total (cent per cent) selfless action; an epithet of Indra, the resplendent Lord, the one connected with hundred acts; it really means the one whose cent per cent acts are selfless; Lord alone is such who has no desire of His own to fulfil, and whose all acts are cent per cent selfless. Lit. performer of one hundred *yajnas*.

Vṛtranam, of evil forces; of the enemies: Vṛtra is one who covers light with darkness or evils, with clouds and with ignorance. Of the enemies of whom the demon Vṛtra, was the head.

Hymn-5

8. **Stomah,** hymns—The hymns or groups of verses taken from all the Vedas, the Ṛk, the Yajuh and the Saman including the Atharva, वेदस्तुतिसमूहः (*Daya.*). According to some, verses from the Saman only.

Uktha, chant of sacred hymns, spoken with preciseness; the Samaveda chants (Unadi II.7). The Vedic verses of praises.

Hymn-6

For verse 7, See Nir. IV. 12.

2. **Hari,** mental and vital faculties harnessed together—The horses of Indra are known by this name. *Asya hari,* means the sun's pair of horses which also represent the gravitational and

electrical forces, also the centrifugal and centripetal forces, which balance the movement of the planets in the solar system.

Ratha, car of human body, a chariot; the word is derived from the root √ramh, √रंह्, meaning to speed, or from *sthira*, by metathesis (*viparita* or आद्यन्त विपर्यय) : one sits in a chariot with joy, or from √रप् to chatter, (or from √रस् to make a sound). (Nir. IX. 11) (Sthira—thara—ratha).

5. **Guha,** places difficult of access—a secret place; the heart's cavity in which the lower self and the Supreme Self both reside. The inter-space, *antariksa* (*Daya.*).

Usriyah—Rays; solar rays; the rays of divine enlightenment.

Some of the scholars think that the verse refers to Indra's discovering the cows hidden in the cave with the help of Maruts (a legend connected with the demonic group of *panis,* (पणि), who had stolen away the cows of the gods or of the *Angirasas,* and hidden them in the cave where they were discovered by Indra with the help of the bitch Sarama; cf. the dialogue between Panis and Sarama, X. 108). In some passages, the cows are represented as having been forcibly recovered by Indra with the help of Maruts. We have discussed the subject in our introductory chapters.

Hymn-7

For verses 1, 6 and 7, see Nir. VII. 2; VI. 16, and VI. 18 respectively.

1. **Arkebhih**—With *ṛks,* with noble thoughts, with verses, with noble actions of public good (pertaining to technology etc.—*Daya.*). *Arkah* means God, so called because they worship Him. *Arkah* means a stanza, because it is by means of a stanza that they worship gods. *Arkah* also means food; a tree (*Catotropis gigantes*) (Nir. V.4).

Cathinah—Singers (may be of Samans or any other verses).

Arkinah—The reciters of the Ṛk; learned people in general (*Daya.*).

Vanih—The four Vedas taken up together; the divine revelation (*Daya.*). Sayana refers it to the Yajuh.

2. **Vajri**—Wielder of adamantine or punitive justice or of thunderbolt. One engaged in an adamantine action with firmness; according to the Satapatha, *vajra* is *samvatsarah* (III. 3.5.15).

9. **Panca Ksitinam,** of the five cognizant senses, also five classes of dwellers on the earth, the four governed by the law of *varnas* (the social classification) and the fifth, not covered by the regulation of *varna*: minor children, sannyasins, and foreigners. According to Dayananda, the five classes are the lowest, the middle ones, noble, nobler and the noblest.

Hymn-8

7. **Kuksih,** one with the capacity to draw; the belly of Indra; the extractor of the juices of all objects (*Daya.*); it refers to the sun.

Somapatamah—Protector and sustainer of all objects in the creation (by His radiance); also the one which quaffs Soma abundantly. The verse refers to the sun.

10. **Soma-pitaye,** for ecstatic devotion—for the one who is all-pervading by His omnipresence, or for the one who is enjoying all the objects in the creation. (सोमानाम्=सर्वेषां पदार्थानाम्, of all the objects,—*Daya.*).

Hymn-9

For verse 2, see Nir. I. 10.

Emenam srjata sute, (एमेनं सृजता सुते), devotional songs so composed; emitted it for pressing, i.e. he created it for pressing (the Soma juices)—the Nir. (I. 10).

Emenam=*a*+*im*+*enam*—*Im* is water or fire (*Daya.*). *sute*—In this created world (*Daya.*).

3. **Susipra,** the all-knowing; also with handsome chin (*Wilson*); fair of cheek (*Griffith*); with a good helmet; venerable Lord, full of enlightenment (*Daya*); *sipra*, two jaws or two nostrils (शिप्रे हनू नासिके वा। हनुर्हन्ते। नासिका नसतेः।) : (Nir. VI. 17); *susipram*, having beautiful lips (*Grassmann*).

Visvacarsane, the seer of all—One to be reverenced by all; the seer of the whole universe (*Daya.*).

4. **Girah,** divine hymns, The divine speech; word of the Veda.

Vṛsabham—The showerer of blessings (सर्वाभीष्टवर्षकम्—*Daya.*); the showerer of benefits.

10. **Nyokase,** a dweller beyond time and space; fixed or definite dwelling; *oka* is a dwelling.

Hymn-10

For verse 9, see Nir. VII. 6.

1. **Brahmanah,** learned persons, well-versed in the Vedic lore; priests of Yajuh prose.

Vamsamiva, of the family (elevation of the honour of; like a bamboo pole (*Wilson*); like family (*Daya.*).

2. **Sanoh Sanum,** rung by rung. From the tops or ridges of the mountain (*Wilson*); सानोः पर्वतस्य शिखरात्, संविभागात् कर्मणः, सिद्धेर्वा (of the mountain tops, of the divisions and of the accomplishments of actions; three interpretations).

4. **Vasu,** wealth,—Also the one in whom all living beings reside, the abodes, or the one who resides in all the beings (सर्वाणि भूतानि यस्मिन् वा वसति सर्वेषु भूतेषु यः—*Daya.*); it is also a synonym of Indra, and is the original donor or cause of habitations; from √vas, √वस् to dwell, निवास-कारणभूत. *Vasu* is one by which pains are relieved or covered (from √vas, (वस्), to cover; in this sense, wealth of physical, mental and supramental realms). The *vasus,* as deities, are eight in number, the five elementals, earth, fire, air, water and ether, and three, the sun, the moon and the stars. Ṛv. I. 45.2 refers to 33 deities, which have been described in the Satapatha Brahmana as 8 Vasus, 12 Adityas (the twelve months of the years), 11 Rudras (the eleven vital breaths, prana, apana, vyana, samana, udana, naga, kurma, kṛkala, devadatta, and dhananjaya and the lower self i.e. (the soul), Indra (lightning) and Prajapâti (or yajna).

5. **Sakra,** powerful God—From √शक् to be able; one with potency and capability, शक्नोति सर्वं व्यवहारं कर्तुं (powerful and hence God or the head of a state); also a synonymn of Indra.

Indrava—For the lower self (*Daya.*).

9. **Asrut karna srudhi havam**—Hear our call, O God that has listening ears (Nir. VII. 6).

11. **Kausika,** the preceptor, the son or a relation of Kusika; the word is derived from the root √Krus, (क्रुश्) meaning to cry, or from √krams, (क्रंश्) meaning to cause to shine; or he is a good expounder of meaning. (Nir. II. 25; Ṛv. III. 33.5; 6); in later mythology, Kusika is the name of a King, whose son Visvamitra was known as Kausika. Here in this verse, Kausika is an epithet of Indra. The Anukramanika in this context quotes a legend, which states that Kusika, the son of Isirathi, being desirous of a son equal to Indra, adopted a life of continence, in requital of which, Indra was born as the son of Gathi. This legend has nothing to do here; Kausika is qualifying Indra, and it means the one who imparts knowledge and enlightenment (*Daya.*); from √Krams, (क्रंश्) to shine.

Hymn-11

5. **Vala.**—It is one of the synonyms of cloud (Nigh. I. 10).

Valasya bilam, bulk of water in a cloud. According to a legend, Vala was an *asura,* who stole the cows of the gods and hid them in a cave (*bilam*); Indra surrounded the cave with his army, and recovered the cattle. The legend is also cited in the Anukramanika, where we have a reference of Panis also as the cow-stealers; they are said to be the soldiers of Vala, and the actual thieves and concealers of the stolen cows in the cave. *Vala* (Ṛv. III. 30.10) is derived from √*vṛ*, (√वृ), to cover and hence it means cloud (Nir. VI. 2).

7. **Susnam,** tyrannous, the wicked creatures, who exploit the virtuous ones (*Daya.*), from√Sus, to exploit, to deprive (Unadi III. 12); one who dries up the sap like fire or the sun. In legendry, *susna* is described as an asura slain by Indra, but as Wilson says, this is evidently a metaphorical murder; the word means dryer up, exsiccator.

Mayinam, deceitful, one possessing crooked wisdom (*Daya.*); *mayabhih,* by clever strategy.

Hymn-12

For verse, 9, see Nir. XI. 23.

1. **Dutam,** messenger; one who carries things from one place to another; one who carries the royal errands (दवति गच्छति दुनोति उपतपति

वा स दूतः, Unadi III. 90). In the legend, Usanas, the son of Kavi is regarded as the messenger of *asuras*.

2. **Vispati,** the lord of men; *vis* is people *praja*, or progeny, men in general.

Purupriaym, beloved of many; the source of innumerable delights. (*Daya.*).

6. **Kavih,** all-wise, the seer, one with penetrating insight, *krantadarsanah* क्रान्तदर्शनः; he is so called because his presence is desired (√kam, कम्) or the word is derived from √kav, कव् to praise (Nir. XIII. 13).

Gṛhapati, guardian, The head of a family (lit. guardian of the house); the *yajamana* or the main person in the *yajna*, or a sacred ritual

9. **Pavaka,** one who purifies, God and fire too. (Nir. XII. 22-25); Also Ṛv. I. 50.6, where the word means pure, or the purifier.

Havisman avivasati, हविष्मां श्राविवासति, approaches with devotion; see Nir. XI. 23; the word *vivasati* is used in the sense of attending (*paricarya*, परिचर्या); rich in obligations (oblations), he attends upon (gods). Also Yv. VI. 23.

Hymn-13

This hymn has a variety of *devatas* (divinities or the titles of themes) to which the general name *apri* is applied, constituting 12: (i) *idhma* or *samiddhognih*, *tanunapat*, *narasamsa*, *ida*, *barhi*, *devirdvara*, *usasanakta*, *daivya-hota-pracetas*, three goddesses, *ila*, *sarasvati*' and *bharati*, *tvastr*, *vanaspati*, and lastly *svaha* (*Apri* is derived from √*ap*, (आप्), to obtain, or from √*pri*, (प्री), to please. Nir. VIII. 3).

1. **Susamiddha,** thoroughly enlightened, the well-lighted, well or completely kindled (*su*—well, *sam*—completely, *iddha*—kindled); '*idhma* is sacrifice', says Katthakya; 'it is Agni', says Sakapuni (Nir. VIII. 5).

2. **Tanunapat,** the devourer of clarified butter (*tanunapat*); the protector of every part of body; preserver of medicinal principles. The Nirukta describes it as 'one's own son'; Katthakya regards it as clarified butter. The word *napat* is a synonym of offspring which

does not immediately succeed a person (i.e. a grandson, cf. Bṛh. Dev. II. 27); it is very much propagated downwards. The cow is also called *tanu*, because delicious things are prepared (*tatah*) from her milk. Milk is produced from the cow, and the clarified butter from this milk. "It is Agni", says Sakapuni. Waters are also called *tanu* because they are spread in the atmosphere. Herbs and trees are produced from water and this fire is produced from herbs and trees (cf. Ṛv. X. 110.2). And thus *fire* is the grandson of *water*. See the Nirukta (VIII. 5).

3. **Narasamsa,** the one praised by all people, is sacrifice, so says Katthakya: "seated men (*narah*)praise (√sams, शंस्) gods in sacrifice" (Bṛh. Dev. II. 28; III. 2-3); "it is Agni", says Sakapuni; he is to be praised by men. (Nir. VIII. 6).

Madhujihvam, sweet-tongued, the one whose tongue or flame is sweet. Tongue is so called (*jihva*), because it calls out again and again (*johuva*). (Nir. V. 26). The seven flames of fire have been described as Kali (black), Karali (terrible), Manojava (thought-swift), Sulohita (blood-red), Sudhumravarna (smoke-hued), Sphulingini (scattering sparks), Visvarupi (all-beautiful), (Mundaka I. 2.4).

4. **Ilitah, Iditah,**—*Ilah* is derived from √id (ईड्) to praise, or to adore, or from √indh, (इन्ध्), to kindle (Ṛv. X. 110.8; Nir. VIII. 7).

5. **Barhis,** grassy seats, sacred grass; interspace (*Daya.*); grass is so called from growing rapidly. (Nir. VIII. 8); cf. Ṛv. X. 110.4).

6. **Devir-dvara,** divine doors, doors of divine knowledge; the word *dvara* is derived from √*ju*, (जु), to press forward, or from √*dru*, (द्रु), to move, or from the causal of √*vṛ* (वृ), to exclude (cf. X. 110.5; Nir. VIII. 9). It is the door of the house (*Katthakya*); it is Agni (*Sakapuni*) (Nir. VIII. 10).

7. **Naktam Usas,** night and dawn. (cf. X. 110.6); night and day (*Daya.*); *usa* is so called, because it shines (√*vas*, वस्); it is the time subsequent to night (Nir. II. 18). The word *nakta* is synonymous of night; it anoints beings with dew; or else it is called night because its colour is indistinct. (Nir. VIII. 10).

8. **Hotara-daivya,** divine poets, celestial or divine sacrificers (two); which means terrestrial fire and atmospheric fire (Nir. VIII. 11); the manifested and unmanifested fires (*Daya.*).

9. **Tisrah devih, Ila (Ida), Sarasvati and Mahi,** the three goddesses. Ila is synonymous with speech, and so are Mahi, Sarasvati and Bharati (Nigh. I. 11). *Ila* means praiseworthy, *sarasvati* is the source of various disciplines of knowledge, and *mahi* means great, highly venerable, polity or even *pṛthivi* or earth (*Daya.*). Mahi and Bharati are the same. The Nirukta (VII. 13) explains the three in the context of Ṛv. X. 110.8. The sun is called Bharata; its light, therefore, called Bharati; Ila is speech; may Sarasvati and three goddesses of noble deeds sit on this comfortable seat of grass. When used in combination, these three goddesses may be described as representing *ile* (wisdom), *mahi* (prosperity), or *bharati* (culture), and *sarasvati* (speech, learning or knowledge). They are also regarded as earth, speech, and eloquence.

10. **Tvastṛ,** supreme architect. Dayananda describes the term as the healer or destroyer of pain, and the cutter of numerous objects, and in this sense an artificer, or fabricator; he is the one who fabricates as if the vase or ladle for sacrifice, and other implements. He is one of the twelve Adityas; there is an old quotation which attributes to him the formation of the forms of animals in pairs; त्वष्टा वै पशूनां मिथुनानां रूपकृदिति श्रुतेः (Tai. Br. III. 8.11.2). Agni or fire is also known as *tvastṛ*. He is the distributor of wealth (Ṛv. VIII. 34.22) and releases water for our prosperity (Ṛv. I. 142.10).

Tvastṛ is so called because it pervades quickly, or it may be derived from √*tvis*, (त्विष्), to shine, or from √*tvaks*, (त्वक्ष्), to do. *Tvastṛ* made the two progenitors, heaven and earth, and all created beings beautiful (X. 110.9). According to some authorities, Tvastṛ is an atmospheric deity because he is enlisted among the atmospheric gods (Bṛh. Dev. III. 25), but he is Agni according to Sakapuni (Nir. VIII. 14).

11. **Vanaspatih,** herbs and plants, lord of herbs, or lord of woods or vegetation; he is also *agni* or *fire*, as if the fuel and the burning of it were identified. But who is the lord of herb ? "It is the sacrificial post", says Katthakya, but "it is Agni", says Sakapuni. (Nir. VIII. 17).

12. **Svaha**—Consecrations by saying SVAHA or "HAIL"; they are so called because the SVAHA is uttered in them; or speech herself said "Well, ho !"; or one addresses himself, or one offers oblation consecrated with SVAHA (Ṛv. X. 110.11; Nir. VIII. 20). Dayananda interprets SVAHA as a collection of noble actions; or *sat-kriya* (Ṛv. II. 36.1.).

The word Svaha is derived in a number of ways in the Nirukta (VIII. 20); स्वाहाकृतय:; स्वाहा इति एतत् सु+आहा इति वा; स्वा वाग् आहा इति वा; स्वं प्राह इति वा; सु+आहुतं हविर्जुहोति इति वा; i.e. they are so called because the word Svaha (hail) is uttered in them; or speech herself said, "Well ho !", or one addresses himself; or one offers oblation consecrated with Svaha (hail).

Similar to Svaha (स्वाहा), there is another exclamation Vasat (वषट्), as we have in the Niruka (VIII. 22). A person about to utter the sound *vasat*, should meditate on the particular deity to whom the oblation is offered. Also see Ṛv. II. 36.1, for *svaha* and *vasat*. *Vasat* is also an exclamation uttered by the Hotṛ priest at the end of the sacrificial verse (on hearing which the Adhvaryu priest casts the oblation offered to the deity into the fire; it is joined with a dative, e.g., *Pusne vasat* with √kṛ, (कृ), to utter the exclamation *vasat*, (वषट्).

Hymn-14

2. **Kanva,** the intellectuals—Men of wisdom (मेधाविन:) or officiating priests (ऋत्विक्).

3. Indra, Mitra, Pusan, and Bhaga are four of the twelve Adityas (see I. 2.7). Bṛhaspati is not an Aditya. For Agni, see I. 1. 1; for Vayu, see I. 2.2; for Indra, see I. 2.4; for Mitra I. 2.7. Indra (resplendent), Vayu (source of vitality), Bṛhaspati (supreme Lord), Mitra (surveyor), Agni (adorable), Pusan (nourisher), Bhaga (gracious), Adityas (light complex), Marutas (vital complex).

Pusan—One of the twelve names of the sun; it also stands for moon (*Daya.*), as the sustainer and strengthener of a group of herbs. It is goat-teamed; goats are his coursers (VI.55.6; Nir. IV. 25). He is a protector, and is invoked at the time of marriage (X. 85.26); is also invoked along with Vayu (VII.39.2). His coursers, *ajasah*, lit. *goats* also, have been interpreted as sun-beams, when Pusan is identified as the sun (*Daya.* VI. 55.6). Pusan has solely a solar character with its two epithets, *aghṛni* (glowing on all sides, —*Daya.* VI. 48.16) and *agohya* (not to be concealed). Pusan is also regarded as the sun with his golden vessels moving in the ocean of firmament (VI. 58.3); he is the bringer of six seasons successively (I. 25.15); he draws the golden chariot of the sun (VI. 56.3), as if he is the driving spirit behind the sun; his golden ships move in the aerial ocean (VI. 58.6); his abode is in heaven (II. 20.4); is surrounded by golden grass (I. 23.13). Figuratively, he possesses a beard (X. 26.7), and the braided hair (VI. 55.2). (Dayananda interprets here as a braided Bra-

hmacarin). Pusan is also connected with Panis (VI. 53.3,5-7). Dayananda interprets Pusan here as a king who punishes the exploiters. Pusan's favourite food is *karambha* (VI. 58. 1; cf. III. 52.7), which may be parched barley meal and butter mixed up. (Dayananda regards *karambha* as a special cereal). Pusan is associated with a path or a road that leads a dead to the distant path of fathers; he is the custodian of a path. (VI. 53.1; I. 42.13; VI. 17.6; X. 17.6).

Bhaga—He is usually mentioned in association with Pusan; he is another aspect of Aditya in whom solar features have been associated; he is connected with Savitṛ; it is expressly said that Bhaga's eye is adorned with rays (I. 136.2), and hymns rise up to Visnu on Bhaga's path. According to Yaska, he presides over the forenoon (Nir. XII. 13). The Ṛgveda (X. 11.6) says: "as a consumer (*jara*) to his enjoyment (*bhaga*)"; according to the Nirukta, the sun (Aditya) is called the consumer; he is the consumer of night; he is the consumer of lights also, since the light of the moon and stars is eclipsed by that of the sun. In Ṛv. VII. 41.2, Bhaga, is called as "early-conquering" (प्रातर्जितं), and so his time is previous to the sunrise; he is the fierce son of *Aditi* (उग्रपुत्रं अदितेः). The word bhaga means dispenser or giver; according to some, it was in the post-Vedic period, that the *bhaga* became one of the Adityas; but Ṛv. VII. 41.2 contradicts it. Dayananda describes *bhaga* as the one who is awarder of happiness or prosperity (भजते सुखानि येन); in the Nighantu, it is one of wealth or treasure. The Nirukta derives it from √*bhaj* (भज्), to distribute and considers it as a synonym for good fortune too.

Brhaspati—Dayananda considers it to be the sun's light, since it sustains the vast extent, (बृहतां पालन हेतु सूर्यप्रकाशम्). It is recognized as one of the planets also.

The word *bṛhat* is a synonym of great (Nir. I. 7), the generous Bṛhaspati granted Devapi (domestic chaplain to Santanu) divine speech (X. 98.7; for the legend, see Nir. II. 12). Bṛhaspati destroys the derider, (I. 190.5; Nir. IV. 25). Bṛhaspati is one of the gods with whom Indra is jointly praised, the others being Agni, Soma, Varuna, Pusan, Brahmanaspati, Parvata, Kutsa, Visnu and Vayu (Nir. VII. 10). Bṛhaspati is the protector and supporter of the great (Nir. X. 11; see Ṛv. X. 68.8; "on all sides, he saw water bound up by all-pervading cloud, like fish living in shallow water. He took it up like a cup from the tree, Bṛhaspati having rent it with a dreadful roar."). *Bṛhas* or *bṛhat* means great vast, large, or divine; *pati*, master or protector.

Adityan—To the twelve months (*Daya.*). Madhu and Madhava of the Vasanta (spring); Sukra and Suci of the Grisma (summer); Nabha and Nabhasya of Varsa (rains); Saha and Sahasya of Hemanta (early winters); and Tapa and Tapasya of Sisira (latter winter) (मधु-माधव, शुक्र-शुचि, नभ नभस्य, सह-सहस्य, तप-तपस्य). Also derived from *aditi*, meaning indivisible, or *infinity*. He is also so called because he is indestructible (*Daya.*). We have a reference to seven Adityas also (IX. 114.3); Varuna, Mitra, Aryaman, Bhaga, Daksa, Amsa and Dhatar.

Marutam-ganam—A collection of winds or vital principles. *Maruts* (in plural) are addressed very often as personified winds and storms; and are taken as companions and friends of Indra. Sometimes they are regarded as sons of Rudra and Pṛsni (रुद्र-पृश्नि), the latter has been identified as multi-coloured earth, whilst Roth regards Pṛsni as personification of speckled clouds. (Ṛv. I. 6.4); also appears to refer to *maruts*, though not named in the text: the winds drive Indra, or the firmament, into an aggragation of clouds, in which the rain again collects, as in their womb.

We shall summarize here various connotations of these terms for future use according to the context, and in reference to the mode of multi-interpretations :

Mitra-Sun—corresponding to the month Jyestha (*sukra*); also means surveyor (one who measures); and well-wisher; friendly or loving Lord.

Varuna—sun, corresponding to the month Asadha (*suci*); as a king, the venerable ruler; venerable Lord; benevolence.

Indra—The resplendent sun, associated with the month Sravana (*nabhah*); the resplendent Lord, also means the lower self, and lightning or thunder; he is the adorable head of big territory or empire.

Pusan—Nourisher; he is the Lord of sustenance; the sun associated with the month Asvina (*isa*); also providers of food or farmers in a State organization.

Bhaga—Gracious; he is the sun of the month Pausa (*sahasya*); in a State organization, the bestower or creator of wealth. Lord of prosperity in case of God.

Visnu—He is omnipresent Supreme Lord; he is the sun associated with the month Phalguna (*tapasya*).

12. **Arusi haritah**, red rays—Red coloured flames of fire. *Rohita*—ascending and descending means of transport (*Daya.*); also red; one of the names of the horses of Agni (Nigh. I. 15.2); also *haritah* and *rohitah* both synonymns of river or water channels. (The word *tabhih* is feminine, and hence, some scholars translate the word as mares, instead of horses).

Hymn-15

For verses 1 and 7, see Nir. VI. 24, and VIII. 2 respectively.

1. **Ṛtu,** appropriate to or according to seasons—It means (*Daya.*); *ṛtuna somam*—the seasonal medicinal extracts; the season personified as divinity (*Wilson*).

3. **Nestṛ**—another name of Tvastṛ; electricity, the purifier and sustainer of numerous substances (*Daya.*); one who carries product, (नेनेक्ति सर्वान् पदार्थान् or नमतीति नेष्टा, Unadi II.97); *nestṛ* is a leading priest. (*Hotṛ* is invoking priest, *potṛ* is a presiding priest; see II. 37.4).

Mitra-Varuna, source of enlightenment and vigour (*mitra*) and enforcer of universal laws (*varuna*)—Prana and Udana (*Daya.*); sometimes in-breath and out-breath.

7. **Dravinodas,** bestower of prosperity—The Lord who gives wealth, knowledge, strength etc. (*Daya.*). *Dravinam* means wealths so called because people run (√dru, द्रु), towards it, or strength, so called because people run by means of it; *dravinodah*, therefore, means the giver of wealth or strength (I. 15.3). Roth construes *dravinodah* with priests, taking it as nominative plural. Yaska however, explains it as nominative singular.

Dravinasah, द्रविणसः, means people who sit down to distribute wealth or who prepare offerings of wealth (द्रविणसम्पादकाः). Or else it means a cup of Soma; "let him drink from this."

Kraustuki thinks that Indra is the liberal giver of wealth and strength (Bṛh. D. III. 61). Indra is born of energetic strength (X. 73.10); Agni is also a descendent of Dravinodas. Sakapuni also says that the terrestrial Agni is the giver of wealth (Bṛh. D. III. 63-65; also Ṛv. I. 96. 1; X. 78.10).

Gravahastasah, having stones in their hands; pestles, mortars, grinding stones of technology (*Daya.*); and also one versed in worships and prayers.

Adhvara, a public act of sacrifice, without violence.

9. **Nestrat,** from knowledge (विज्ञान हेतोः,—*Daya.*)

12. **Garhapatya,** the household fire; anything pertaining to the head of the family.

Santva, giver of reward; *agni* or fire, used for public utility.

Hymn-16

3. **Indram,** agni or fire as the accomplisher of venerable actions; second *indram*, in-breath and out-breath; *soma*, the extract or essence of things, herbs etc. (*Daya.*).

4. **Haribhih** by rays; *Indra*, air or wind; *Kesa*, fire, lightning or the sun, possessing rays.

6. **Somasah indavah**—dripping juices of nectar or bliss.

8. **Vṛtraha,** the destroyer of clouds or the devil of ignorance.

9. **Go,** earth, sense organs, enlightenment, or the cow (*Daya.*); spiritual wealth.

Asva, the fast moving mechanisms, horse, elephant etc. (*Daya.*); motive force.

Satakratu, Lord of hundreds of actions and accomplishments; the one whose actions are cent per cent selfless.

Hymn-17

1. **Samrajoh**—of the two brights.

2. **Indra-varunayoh**—Sun and moon (*Daya.*).

4. **Yuvaku**—a mixture of curds and ghee (butter) or mixture in general.

Sacinam, of speech or noble actions. Thence a mixture or co-ordination of speech and noble actions is *yuvaku sacinam* (युवाकु शचीनाम्).

Vajadavnam, Givers of food, or good advice.

Hymn-18

For verses 1 and 2, see Nir. VI. 10 and III 21 respectively.

1. **Brahmanaspati,** the giver of the text of the Veda, the Lord of divine knowledge (*Daya.*); Lord of prayer.

Kaksivantam, well-versed in the manual handicraft (*Daya.*); *Kaksya* is a synonym of fingers (Nigh. II. 5); and hence the craft associated with fingers, i.e., handicraft. According to the Nirukta, *kaksivan* is one who possesses secluded apartment. *Ausija*, one born of *usij*; *usij* (उषिज्) is derived from the root √vas, (वश्), meaning to desire, or else the armpit of a man may have been intended. (Nir. VI. 10). The text has nothing to do with the myth, that Kaksivat was the son of Dirghatamas by Usij, a female servant of the queen of the Kalinga King.

5. **Daksina,** a present, gift or honorarium to the priest at a sacred ritual; anything which causes prosperity (दक्षन्ते वर्धन्ते यया सा, —*Daya.*)

6. **Sadasaspati,** the chairman of an assembly; *sadas*, an assembly, an associate of Indra and Agni; the "Speaker" of an Assembly.

7. **Invati,** pervades or knows (Nigh. II. 14.18).

9. **Narasamsam,** one deserving praise from people; a person with popularity. Nara-samsa (नराशंस) is a sacrifice, says Katthakya; 'seated man' (narah) praise (√*sams*) gods in sacrifice. (Bṛh. D. II. 28); it is Agni says Sakapuni; he is to be praised by man (Ṛv. VII. 2.2; Nir. VIII. 6).

Hymn-19

For verses 1 and 9, see Nir. X. 36 and X. 37 respectively.

1. **Marudbhiḥ,** with Maruts; with vital forces; with specific winds (वायुविशेषैः —*Daya.*).

2. **Agne,** O adorable God; or fire both (*Daya.*).

3. **Rajasaḥ,** worlds; from the root √रञ्ज् to glow. The two lights are called *rajas*; water is called *rajas*; world, blood and day are called *rajas* (Nir. IV. 19).

5. **Ghora-varpasaḥ,** of terrific forms; *varpa* is a synonym of 'form', Nigh. III. 7.

7. **Parvatan,** clouds (*Daya.*); also mountain since it has *parvas* or joints; *parva* is from the root √pr, (पृ), to fill or from √pri, (प्री), to propitiate; here during the period of a fortnight, they propitiate the gods. *Parvata* (mountain) is so called on account of the similarity of the joints of the nature of the other period.* Seated on a cloud. A cloud is called mountain for the same reason (i.e. from its being raised) (Nir. I. 20).

Samudra, the interspace or the *antariksa* (Nigh. I. 3); also sea.

Hymn-20

1. **Devaya janmane,** for the next life, full of blessings (*Daya.*); to the class of divinities having truth (*Wilson*).

2. **Nāsatyabhayam**—for the two everlasting, elementary fire and water (Daya.); *na+asatya*=not+not lasting=lasting.

Sabardugham dhenum, speech full of enlightenment; or cow yielding milk.

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*According to Durga, a mountain has joints in the form of stone slabs, and a period has joints in the form of time with its various divisions.

4. **Ṛbhu,** for this subject, see M. Neve's *Essai sur le Mythe des Ribhavas.* According to mythology, Ṛbhus were the three sons of Sudhanvan, a descendent of Angiras named Ṛbhu, Vibhu and Vaja. In the Vedic texts, Ṛbhus are intellectuals, the pursuers of knowledge; men of wisdom (*Daya.*). For this, see Nigh. III. 15, where the term is synonymous of *medhavinam. Ṛbhavah* are so called because they shine widely (उरु+√भा), or they shine with sacred rite (ऋत+√भा); or they live with sacred rite (ऋत+√भू). (Nir. XI. 15.16). See Ṛv. I. 110.4 where Ṛbhus are mentioned as descendents of Sudhanvan, looking like the sun, or wise like the sun; they mixed things together with their works, i.e. actions during the year. Ṛbhus, Vibhu and Vaja are the architects of airways, waterways and roadways.

6. **Tvastuh,** of the architect; *Camasam*, the one by which pleasure is enjoyed, चमन्ति भुञ्जते सुखानि येन (*Daya.*); also, thus, a ladle.

Caturah, unto the four, air, water, fire and earth (*Daya.*).

Trih+a+saptani—thrice seven, or the seven mentioned repeatedly. *Trih* may mean three classes of the best, middling and worst. The ritualists describe seven sacrifices classed under three heads : *Agnyadheyam* (अग्न्याधेयं) with the offerings of butter; the second the *pakayajnas* (पाकयज्ञा) with the offerings of dressed viands, and the third the *agnistoma* (अग्निष्टोम) with the offering of Soma or medicinal herbs. Dayananda gives seven social classifications: brahmacarin, gṛhasthin, vanaprasthin and sannyasin, with three types of duties : honour of learning; *yajna* or sangatikarana (संगतीकरण) and gifts or dana (दान).

Hymn-21

1. **Indragni**—air and fire (*Daya.*); like fire and air also.

5. **Raksas**—the evils or evil forces.

6. **Indragni,** vital breath and electricity or lightning (*Daya.*).

Hymn-22

For verses 1, 12, 15 and 17, refer to Nir. (1) XII. 4; (12) IX. 34; (15) IX.32; (17) XII.19 respectively.

1. **Asvinau,** (i) earth and heaven (*Daya.*) ; (ii) the widely present

fire and water; (iii) priests or the givers of enlightenment; (iv) yoked with (अश्वी) or mares.

3. **Kasa,** कशा, speech (Nigh. I. 11); also whip; *sunṛta* (सूनृता), one with keen intellect; speech (Nigh. I. 11).

5. **Savitṛ,** the sun; the *antaryamin* God,* the creator. *Devata*, most adorable.

Savitṛ is not only the sun; the spiritual agent behind the sun; an abstract divinity of stimulation. He is golden in many respects; *hiranyaksa*, हिरण्याक्ष, golden-eyed (I. 35.8); *hiranya-pani*, हिरण्यपाणि, golden-handed (I. 22.5); *hiranya-jihva*, हिरण्यजिह्व,. golden-tongued (VI. 71.3). Savitṛ is so called because he is the stimulator of all (Nir. X. 31). There is a *hiranya-stupa*, हिरण्यस्तूप golden-tuft hymn in his praise (X. 149). A verse mentions of Savitṛ as the one who would produce best stimulation, श्रेष्ठं सव सविता (1. 164.26). See also Ṛv. V. 81.2, (Wise one puts on all forms, he has generated bliss for the biped and the quadruped. Noble Savitṛ, has looked on heaven; he shines bright after the departure of dawn).

The relation of Savitṛ with Pusan, Bhaga and Mitra is clear, if he is taken to be the sun. Savitṛ by his movements (यामभिः), becomes Pusan (III. 62.9 and V. 81.5); Savitṛ becomes Mitra by reason of his laws धर्मभिः, V. 81.4); he has been identified with Bhaga (V. 82.3; VII.38.1, 6).

6. **Apam-napat,** lit. son of the waters, but the sun is usually regarded as the parent of waters: आदित्याज्जायते वृष्टिः, i.e. rain is born from the sun, but napat (नपात्) is here taken in the etymological sense, i.e. the one who does not cherish (न पालयति); rather dries them up by his heat (सन्तापेन शोषकः).

Dayanand interprets *apam* (अपां) as the inspirer of the widely present objects like the interspace (ये व्याप्नुवन्ति सर्वान् पदार्थानन्तरिक्षादयस्तेषाम्) and *napatam* as the one who does not perish (न विद्यते पातो विनाशो यस्येति तम्). *Apam napat* is also energy pervading through water (I.143.1).

Similar to *apam napat* is the word *tanunapat* (तनूनपात्). Napat is a synonym of offspring which does not immediately succeed a person (i.e. a grandson) (Bṛh. D. II.27). The cow is called as *tanu* (तनू) because delicious things are prepared (ततः) from her. Milk is produced from a cow, and the clarified butter is produced from the milk; and hence, *tanuna-*

***Dayananda derives the word thus: सुनोति सूयते सुवति वोत्पादयति सृजति सकलं जगत् स सर्वपिता परमेश्वरः सविता परमात्मा, i.e. one who creates and sustains the entire world, that Lord.**

pat means clarified butter (Katthakya); but according to Sakapuni, *tanunapat* is *agni* or fire; waters are called *tanu* because they are spread in the atmosphere; herbs and trees are produced from waters and this fire is produced from herbs and trees. (Nir. VIII. 5). In this sense *apam napat* is also fire. [Also see *apam napat*, Nir. III. 16; X. 18; Ṛv. II. 35.10; golden in form and glittering like gold sat the offspring of waters, i.e., the fire, golden in colour; and also Ṛv. V.3.4; offspring of waters (i.e. the fire) who shines within the waters, without fuel, whom priests implore in sacrifices]. Also see note on I. 13.2.

10. **Hotra,** (होत्रा), generosity; *bharati* (भारती) wisdom or light; *varutri* (वरूत्री) knowledge and Dhisana (धिषणा), intellect—*Hotra*, generosity, traditionally is known as the wife of Agni, personified; the one which carries away the offered oblations (*Daya.*); *bharati*, wisdom, is the wife of Bharata, who is regarded as one of the Adityas or the Sun; the light of the Sun; *varutri* literally means one worth being chosen, one who is excellent (वरणीय). *Dhisana* is a synonym of *vac* (वाच्) or is *vagdevi* (वाग्देवी), the goddess of speech (Nigh. I. 11). The sun is called *bharata*; its light, therefore, is called *bharati* (Nir. VIII. 13). In the Unadi, *dhisanah* (धिषण) is derived thus : धृष्णोति प्रागल्भ्यं ददाति स धिषणः गुरुः ; Thus it means the one who instructs knowedge, i.e. a teacher; and hence *dhisana* is intellect (*buddhi*) (II. 83). In the satapatha Brahmana, *varutri* means "day and night" (VI. 4.2.6).

12. **Indrani, Varunani** and **Agnayi** : *Indrani* (इन्द्राणी) venerability, is the power behind Indra, the Sun or wind (*Daya.*), Varunani (वरुणानी), resplendence, is the strength (tranquility and sweetness) behind waters, and Agnayi (अग्नायी), adoration, is the flame or the essential characteristic behind fire; anything like the flame; Agnayi is the wife of Agni (Nir.IX.33,34); or the wife of any person who has the characteristics of fire (पावकवद् वर्तमानस्य पत्नी—*Daya.*). The Nirukta refers to this verse (IX.34), which is self explanatory.

14. **Gandharvasya dhruve pade,** the highest level of righteousness. According to the Satapatha, wind is *gandharva* (गन्धर्व) and water is *apsara* (अप्सरा) (IX. 3.3.10); one who holds earth is *gandharva* (यो गां पृथिवीं धरति सः—*Daya.*), i.e. wind, or *vayu*. *Gam* also means speech, and hence *gandharva* is also a learned preceptor. In mythology, the sphere of Gandharvas, Yaksas, and Apsaras is the *antariksa*; the atmosphere or firmament between heaven and earth.

16. **Visnu,** omnipresent God, is the Lord present in the entire static and dynamic universe; the Lord supreme (*Daya.*), who pervades the world.

Vicakrame, stepped, or created in steps.

Sapta dhamabhih—सप्त धामभिः, by seven forms, i.e. from (i) *prakṛti* (causal matter) to (ii) atoms, thence in steps (iii) *virat*, विराट् or *mahan* (महान्), thence (iv) air, thence (v) fire; thence (vi) water, and thence (vii) *pṛithivi* or earth (*Daya.*). This might also mean the seven metres (*gayatri*, *usnik* etc.) through which the Vedas were revealed.

17. **Tredha nidadhe padam,** त्रेधा निदधे पद, dominated over three regions. This has been explained by Yaska (Nir. XII. 19). Now that which is set free becomes Visnu. Visnu is derived from √ विश् to pervade, or from √व्य्-अश् (or वि-अश्) to interpenetrate (Nir. XII. 18). Visnu strode over the universe. Thrice he planted his foot, enveloped in dust. Visnu strides over this and all that exists. Thrice he plants his foot (for threefold existence), "On earth, intermediate space and in heaven", says Sakapuni. "On the mountain of sunrise, on the meridian and on the mountain of sunset", says Aurnavabha.

Samudhamasya pansure, समूळ्हमस्य पांसुरे, enveloped in his dust, i.e., the foot print is not visible in the stormy atmosphere. Or it is used in a metaphorical sense, i.e. his footstep is not visible, as if enveloped in a dusty place. (Nir.XII.19).

20. **Paramam padam,** the realisation of God—the highest achievement or aspiration; the supreme reward; the supreme station of Lord.

Hymn-23

1. **Vayu,** see I. 2.1.

2. **Indra-Vayu,** see I. 2.4-8; fire (or electricity)—wind pair (*Daya.*).

3. **Sahasraksa,** one with thousand eyes; one possessing numberless means (*Daya.*).

4. **Mitra-Varuna,** see I. 2.1; I. 15.6; Mitra, in-breath and outbreath; *varuna*, the *udana* breath (the up-going) (*Daya.*).

7. **Maruts,** nature's bounties; see I. 14.3.

8. **Indra,** the sun; *marud-ganah*, collection of winds (*Daya.*).

10. **Prsni-matarah,** wealth born out of the mother earth; who have *prsni* (पृश्नि) for their mother. The many-coloured earth is *prsni*; it is also a synonym of sky or heaven (Nigh. I. 4.2). *Prsni* also means the sun (Nir. II. 14), since it is thoroughly pervaded by the bright colour (Nairuktas), it closely unites the fluids, it closely unites the lights of luminaries, or it is closely united with light.

13. **Pusan,** see I. 14.3; the sun (*Daya.*), the one that protects.

14. **Rajanam,** to breaths or to the soul (*Daya.*).

19. **Apsu**—in waters.

20. **Soma,** see I. 2.2.

24. **Ṛsis,** see I. 1.2.

Hymn-24

For verses 10 and 15, see Nir. III. 20 and II. 13 respectively.

1. In mythology (See the Ramayana, B.L. Chap. 61), Sunahsepa (शुनःशेप, or शेफ) is called the son of the *rsi* Ricika and sold for hundred cows by his father to Ambarisa, a king of Ayodhya, as a victim for a human sacrifice; on the road, he comes to the lake *Puskara* where he sees Visvamitra and implores his succour, and learns from him a prayer, by the repetition of which at the stake, Indra is induced to come and set him free. The story in a different form finds a place in the Aitareya Brahmana also, but the king named is Hariscandra, who has no sons and he worships Varuna in order to obtain a son, promising to sacrifice to him his first born; the first son born to him was Rohita, but when Varuna claims his victim, the King delays the sacrifice under various pretexts, from time to time, until Rohita attains adolescence, when his father communicates to him the fate for which he was destined. Rohita refused submission and spent several years in the forests, away from home; he at last meets there with Ajigartta, a *rsi*, in great distress, and persuades him to part with his second son, Sunahsepa, to be substituted for Rohita, as an offering to Varuna; the bargain is concluded, and Sunahsepa is about to be sacrificed, where by the advice of Visvamitra, one of the officiating priests, he appeals to the gods and is ultimately liberated. The verses recited by Sunahsepa for his liberation are the ones given in the present hymn (I.24) addressed to God Prajapati and in the hymn I.55; then in the hymns I.26 and I.27, then I.29 and I.30.1-15 :

addressed to Prajapati	:	I. 24.1-2	(2 verses)
addressed to Agni	:	I. 24.3-5	(3 verses)
addressed to Varuna	:	I. 24.6-15	(10 verses)
addressed to Varuna	:	I. 55.1-21	(21 verses)
addressed to Agni	:	I. 26.1-10	(10 verses)
		I. 27.1-12	(12 verses)
addressed to Visvedevah	:	I. 27.13	(1 verse)
addressed to Indra	:	I. 29.1-7	(7 verses)
		I. 30.1-15	(15 verses).

On this Indra presented him with a chariot which he accepted having recited the verse I.30.16. Then he addressed 3 verses (I.30.17-19) to the Asvins, and 3 verses (I.30.20-22) to Usa. Now the Sunahsepa became free from all the bonds, and he participated in the sacrifice of gods, pressed out the Soma essence with verses I.28.5-8, poured it in the Drona vessel with verse I.28.9, and he completed the Soma sacrifice with verses I.28.14 with "*svaha*" added at the end of all these verses. The last rites (अवभृथ) were performed with verses IV.1.4-5, and then finally he called Hariscandra with the verse V.2.7.

The word "*sunah*" in the Nirukta has been interpreted as wind, so called because it moves quickly; there is another word, which often accompanies with *sunah* is *sirah* (शुनासीर), which is described to mean as the sun, so called from moving, √सृ, and thus we have "O wind and the sun (*sunasiram*), enjoy this praise. Sprinkle ye both this earth with whatever water you make in heaven." (Ṛv. IV.57.5).

The words *sepah* (शेपः) and *vaitasah* (वैतसः) are synonyms of penis. Sepah is derived from the root √शप्, meaning by means of which to touch a woman (स्पृश्यते हि तेन स्त्री).

Related to the word *sepah* is another word *sipivista* (शिपिविष्ट), which on account of penetrability, is the synonym of Visnu, the sun. (Ṛv. VII. 100.6, denuded like a phallus, i.e. whose rays are not displayed; the rising sun at the day break —*Durga*); or else it may be that the word is used as a synonym of praise: O Visnu, what is this well-known shape of Thine, i.e. worthy of being fully known that thou sayest to us, I am enveloped with rays (शिपिविष्ट); i.e. whose rays are displayed; rays are called here *sipayah* (शिपयः), i.e. he is enveloped by them. (Nir. V.8). *Sipivista* is the name of Visnu; it also means a bald person (TS.II.5.5.2); it also means a diseased person whose private parts are exposed (TS.II.2.12.5).

The word *parucchapa* (परुच्छेप) is also mentioned in Nir. X. 42. He is described as a seer; he whose organ is large like a joint (*paru*), he whose organ is in every point (TS.II.5.8.3).

Dayananda interprets the first six verses of the hymn devoted to

the supreme Lord, Prajapati; seventh verse is devoted to Vayu and Savitṛ; the eighth verse to Varuna, the Self or wind.

The verses 15 and 16 contain the word *sunahsepa*. Dayananda describes *sunahsepa* as "शुनो विज्ञानवत इव शेपो विद्यास्पर्शो यस्य सः (विद्वान् पुरुषः); also श्वाशुयायी, शवतेर्वा स्यात् गतिकर्मणः (Nir. III. 18). शेपः शपतेः स्पृशति कर्मणः (Nir. III. 21). He interprets the term as God or the sun. (One who touches or approaches or is approached by knowledge or light.)

1. **Aditi,** the Nighantu describes it as a synonym of earth (I. 1). In Ṛv. I. 89.10, Aditi is regarded as heaven; Aditi the sky; Aditi the mother, the father, the son; All-gods are Aditi, the five clans are Aditi; the past is Aditi and so is the future. Aditi is really the infinite, for something beyond the visible world. See Max Müller, the *Vedic Hymns* pp. 254-265. *Diti,* opposed to Aditi (V. 62.8) is a being without any definite conception, a mere reflex of Aditi (*Roth*). Aditi means *indivisible* or *infinite.* Sunahsepa wishes to be restored to the great Aditi (Ṛv. V. 2.7).

Expressions like these, words like *daman*, bond, and *ni-dita*, bound, naturally suggest *a-diti*, the unbound, or unbounded; *aditi* when used as an adjective may mean boundless; as in V. 59.8, the boundless *dyu.*

9. **Nirṛti,** one of the synonyms of earth (Nigh. I. 1). It is also opposed to righteousness, and hence a sin, *papa-devata* (पाप देवता).

13. **Trisu drupadesu,** to the three-footed tree; *three* stands for *karma* (efforts), *upasana* (devotion) and *jnana* (knowledge). (*Daya.*); sacrificial tripod (*Wilson*).

Hymn-25

7. **Samudre**, in the sea or in the inter space.

9. **Dvadasa masah**—the twelve months of a year. यः उपजायते—the thirteenth additional month; whatever is produced in addition (*Daya.*).

11. **Cikitvan**, one who enlightens everyone.

12. **Drapim**, armour, or dream, √dra, द्र, स्वप्ने (*Daya.*).

15. **Yasah**, reputation; also food or *anna* (Nigh. II. 7).

16. **Gavyuti**, the abodes of cows or sense organs.

20. **Gmah**, a synonym for earth (Nigh. I. 1).

Hymn-26

4. **Aryaman**, one of the Adityas or the suns, pertaining to the month Vaisakha; also the law-giver, or one who maintains law and order; a judge of a court of justice (*Daya.*). God or the Lord of supreme justice.

Aryaman is the sun, having many chariots, and whose path is undestructed, i.e, unimpeded, chastises the enemy (the sun dispels darkness) (Nir. XI. 25); or one who dispels lawlessness also.

Manusah—Man, मन्यन्ते जानन्ति ये सभ्या मर्त्यास्ते, the mortal men, who know or accept something. (Of Manus, who, the Scholiast says, is the same as Manu, the Prajapati).

Hymn-27

For verses 1, 10 and 13, see Nir. I. 20; X. 8 and III. 20 respectively.

4. **Navyansam gayatram,** collection of the ever-new Gayatri metres or the Vedic verses.

6. **Citrabhanu**, one with wonderful lustres, one versed in various disciplines of knowledge.

10. **Jarabodha,** one with mature experiences, a leader.

Vise-vise, for the good of common people.

11. **Bṛhad-bhanuh**, one with vast enlightenment.

Hymn-28

For verses 5 and 7, see Nir. IX. 21 and IX. 36 respectively.

The first four verses are addressed to Indra, the two next to *ulukhala*, the domestic mortar, the next two to the mortar and pestle and the ninth is of miscellaneous appropriation (or to Prajapati or Hariscandra, *adhisavana*, अधिषवण, to skin (चर्म) or Soma. Dayananda ascribes, on the other hand, the devatas of this hymn as Indra-Yajna-Soma.

1. **Grava**, stone; *pṛthubudhna*, broad based; *ulukhala*, mortar; *suta*, effusions of the mortar-pestle. Barley, herbs and cereals to be treated by this process *(Daya.)*.

2. **Adhisavana**, the implement for separating the desired portions from the undesired ones; two platters for containing the juice, as broad as a woman's hips, (grinder and the stone plate, —*Daya.*); or two shallow plates for receiving and pouring out the Soma juice.

3. **Apacyavam upacyavam,** gress from and ingress into (अपच्यवं-त्यागं; उपच्यवं - प्रापणम्—*Daya.*).

4. **Mantham,** churning staff (घृतादिनिःसारणं मन्थानम्,—*Daya.*) as for separating butter from milk.

5. **Dundubhih**, drum (musical instrument).

6. **Somam,** essence of medicinal herbs (*Daya.*). *Vanaspata*, of trees, plants etc. (*Daya.*).

7. **Hari-iva,** like the horses.

9. **Camvoh,** like the infantry and cavalry.

Goradhi-tvaci, on the back of the earth-crust (*Daya.*); cow-hide (*Wilson*).

Uc-chistam, remains, remainders or leavings (*Wilson*); Dayananda explains as *cambam sistam ut-bhara* (चम्वं, शिष्टं उत्, भर); *sistam*, trained or to be trained (infantry and cavalry).

Pavitra, to purify, to filter (through blades of grass).

Hymn-29

1. **Gosu**, in cattle, or earth, or sense organs (*Daya.*). *Asvesu*, in horses.

2. **Siprin**, the praiseworthy, benevolent or handsome, also having nose, lower jaw or chin (hence handsome).

Vajanam pate, Lord of battles (*Daya.*), Lord of food.

Saci, people, folk (Nigh. III.9); or actions and efforts (Nigh. II. 1).

4. **Mithu-dṛsa**, looking at each other (with passionate or evil eyes).

4. **Gardabham**, ass (our adversary), ass-like in temper *(Daya.)*. *Papaya*, discordant; vicious.

6. **Kundṛnacya**, with crooked course or movement.

Vanat, from or on the forest; also world or the sun rays (Nigh. I. 5).

Kṛkadasvam, one that does us injury.

Hymn-30

For verse 4, see Nir. I. 10.

14. **Dhranu**, resolute or firm; अक्ष' न चक्रयोः, like the axle of two wheels.

The hope that blessings should follow praise, as the pivot on which they revolve, as the revolutions of the wheels of a car turn upon the axle (*M. Langlois*).

20. **Usas**, the dawn.

Hymn-31

For verse 16, see Nir. VI. 20

1. **Angirah**, the essence of the entire cosmic creations, as well as of the body of creatures; omnipresent Lord (*Daya.*); the essence or sap of body organs (SBr. XIV. 3. 1. 2; आंगिरसो अंगानां हि रसः (*Angiras* as the progenitor of all the angirasas).

Ṛsi, the instructor of all the Vedas; omniscient.

Maruts, righteous, well-instructed people. (Marut is one of the 36 *padanamas*, Nigh. V. 5);see also, notes on I. 14. 3.

2. **Angirastamah**, superlative of angiras; the best amongst the living creatures (*Daya.*).

3. **Vasu**, the sustainer or holder or inhabitor of all (*Daya.*).

Rodasi, the earth and heaven (द्यावा पृथिवी).

Prathamo matarisvane, first in, or on, or over the wind; *agni* precedes *vayu* (*agnir vayur adityah*) (मातर्यन्तरिक्षे श्वसिति सोऽयं मातरिश्वा; one who breathes in the sky, i. e. wind).

4. **Pururavase**, पुरूरवसे, the one who is associated with numerous sounds or words (पुरव: numerous; *rava*, रवा:—sounds or words)—*Daya.*

It has been alluded that Agni explained to Manu that heaven was to be gained by pious works. Pururavas has also been supposed to be the son of Budha, the son of Soma, in the generation of fire by attrition. The fire in rituals is first applied to kindle the *ahavaniya* fire and then the *garhapatya.*

5. **Ahuti**, the one by which noble acts are accomplished, the invocation and oblation.

Vasatkṛti, utterance of the word *vasat*, वषट्, at the moment of pouring the butter on the fire, (the one by which a noble step is undertaken). The Nirukta refers that *vasat-karin*, a person about to utter the sound *vasat*, should meditate on the particular deity to whom the oblation is offered (Gop. Br. II. 3.4; Nir. VIII. 22).

11. **Nahusa**, in mythology, was the son of Ayus, son of Pururavas, who was elevated to heaven as an Indra, until precipitated thence for his arrogance. The myth is irrelevant in the present context. *Nahusa* is one of the synonyms of *manusya* or men.

Ida or **Ila**, divine wisdom; in the legend, she is described as a daughter of Vaivasvata Manu. Frequently, the Vedic verses ascribe to Ila the first institution of the rules of performing sacrifices. In this text, she is termed, *sasani*, (शसनी), which means the giver of instruction in duty (शास्ति सर्वान् विद्याधर्माचरणशीलान् यया सत्यनीत्या, तान्—*Daya.*).

14. **Caturaksah**, four-eyed agni; illuminating the four cardinal points; *aksah* from √अश्, to obtain (Nir. IX. 7).

15. **Varma syutam**, sewn armour, a quilted jacket, formed with

needles without leaving a fissure.

Jivayajam yajate, sacrifices a life, sacrifice (literally); जीवान् याजयति धर्मञ्च संगमयति, तं, (*Daya.*), the one that inspires living creatures to perform noble actions.

17. **Manu, Angiras** and **Yayati**—*Manu,* men; *angiras*, in-breaths and out-breaths; *yayati*, persons diligent and dedicated (*Daya.*). Legend regards them as ancient patriarchs, associated with well-known sacrifices held at different places.

Hymn-32

For verses 1, 5, 6, 10 and 11, see Nir. (1) VII. 2; (5) VI. 17; (6) VI. 4; (10) II. 10; and (11) II. 17.

In this and subsequent hymns, we have a reference to the legend of Indra's slaying Vṛtra. *Vṛtra*, also named *ahi*, is nothing more than accumulation of vapour condensed, or figuratively shut up in or obstructed by a cloud. Indra, with his thunderbolt, or atmospheric or electric influence, divides the aggregated mass and vent is given to the rain, which then descends upon the earth, and moistens the fields, or passes in rivers. On the spiritual plane, Indra or Maghavan is the self, or the supreme Self, and Vṛtra is the cloud of ignorance. On the cosmic plane, Indra is the sun and Vṛtra is the rain-bearing cloud.

1. **Vajri,** one with thunderbolt, or adamantine justice; one with radiation-beams, the shatterer of obstructions or enemies (सर्वपदार्थ विच्छेदकः किरणवानिव शत्रुच्छेदी सेनापतिः —*Daya.*).

Ahi, cloud (Nigh. I. 10)

Parvata, cloud (Nigh. I. 10), and also mountain.

2. **Tvastṛ,** the Sun, the one who cuts with the rays; the one who by his valour destroys the enemies (स्वकिरणैः छेदन सूक्ष्मकर्ता, स्वतेजोभिः शत्रुविदारको वा—*Daya.*). See note on I. 13.10.

3. **Trikadruka,** the one associated with three phases; birth, sustenance and dissolution. Also triple sacrifices: Jyotis, Gauh and Ayu.

4. **Taditna**=*tadanim*, then an example of transposition of vowels

(ष्मा and ई) or *varna viparyasa*. (तादीत्ना → तदानीम्).

Vṛtra, cloud (see note on I. 3.8.). We have in the Nirukta (II. 16) whose enemy is Indra, i.e., Indra is his slayer, or destroyer, therefore, he is called having Indra as his enemy. But who is Vṛtra ? "It is a cloud", say the etymologists.

("It is a demon, son of Tvasta" say the lengedarians). Vṛtra is derived from √वृ to cover, or from √वृत् to roll, or from √वृध् to grow. Vṛtra is so called because he covered, he rolled, and he grew. (Nir. II. 17).

6. **Rujanah**, rivers (Nigh. I, 13); *pipise*, crushed or ground the rivers; banks were broken down.

Indra-satruh, the one whose Indra is *satru* or slayer, i.e. Vṛtra or cloud.

9. **Danuh**, from √दो to cut or destroy or it means, "gives" (Unadi III. 32) (ददातीति दानुः); the one who is liberal in giving, the one possessing keen intellect (बुद्ध्यादिविचक्षणः—*Daya.*).

11. **Dasa-patni**, wives of the destroyer; the one who has a husband as the one to provide shelter (*Daya.*); name of Vṛtra; destroyer of all things or all holy acts.

Pani, keeper of cows; businessmen, or traders.

Ahi-gopah, protected by clouds.

12. **Sṛke**, like thunderbolt, a beam of rays.

Asvyah, versed or skilled in speed and other characteristics, or like a horse's tail.

Sapta-sindhun, seven rivers; seven types of water-holders or water-reserves: four on land: lakes, rivers, wells and tanks; and three at long distances, at short distances (medium) and quite close by, these three in the interspace or atmosphere. The ten water channels quoted by Yaska (Ṛv. V. 75.3) are Ganga, Yamuna, Sarasvati, Sutudri, Parusni, Asikni, Marudvṛdha, Vitasta, Susoma and Arjikiya (Nir. IX. 26).

Maghavat, *maghoni* (Ṛv. II. 11.21), Lord of wealth; are derived

from *magham*, meaning wealth; (one of the 28 synonyms of wealth, Nigh. II. 10); from √मंह्, to give, (Nir. I. 7). It is an appellation of God, Indra, III. 30.5; V. 34.3.

14. **Sravanti,** rivers, nerves.

Rajansi, worlds (Nigh. IV. 1).

Hymn-33

For verses 3, 12 and 13, see Nir. VI. 22; VI. 19 and VI. 16 respectively.

1. One may also recall from this the allegory of stolen cows by Panis. The followers of Vṛtra are here said to be the shades of night, which are dispersed by the rising of the sun; according to the Brahmanas, "verily the sun, when he rises in the east, drives away the Raksasas."

4. **Dasyu,** one who deprives others of their belongings by force and injustice (बलान्यायाभ्यां परस्वापहर्त्तारम्—*Daya.*); a robber, a barbarian, opposed to an *arya*. Dasyu has been called *dhaninam* or wealthy, because according to the Vajasaneyins, he comprehends within him all gods, all knowledge, all oblations, वृत्रस्यान्तः सर्वे देवाः सर्वाश्च विद्याः सर्वाणि हवींषि चासन्. धनिनं धार्मिकं धनाढ्यं, virtuous and wealthy—*Daya.*

Sanakah, those who enjoy the wealth of others by injustice (*Daya.*); the followers of *vṛtra* (सनन्ति सेवन्ते परपदार्थान् ये ते दस्यवो जनाः; cf. Unadi II. 32).

Ayajvan, non-sacrificers (*Daya.*); those who do not perform *yajna* or noble selfless acts.

6. **Ksitayo navagvah**—men whose practices are commendable (may be Angirasas engaged in offering oblations to Indra for nine months); *Ksitayah* is a synonym for men (Nigh. II. 3); *Navagvah*, one possessing the latest instructions or knowledge (*Daya.*).

7. **Rajasah,** earth; the terrestrial world (Nir. IV. 19).

8. One is again reminded of Vṛtra allegory. The followers of Vṛtra are here said to be the shades of night, which are dispersed by

rising of the sun.

14. **Kutsa,** thunderbolt or *vajra* (Nigh. II.20). Sayana, by mistake, takes it to be a seer of Kutsa gotra.

Dasadyu, one who shines in ten directions; cloud.

Svaitrayah, son of the terrestrial oceans, hence a cloud : (श्वित्राया वर्णंकर्त्र्या भूमेरपत्यम्,—(*Daya*.). Svitrya is described in the following verse as having hidden himself in a pool of water through fear of enemies.

Hymn-34

1. **Asvins,** see notes on I. 3.1

2. **Vena,** one desirous of the fulfilment of objects (*Daya.*). Venus planet also.

Soma, see notes on I. 2.2.

6. **Sanyu,** शं सुखं कल्याणं विद्यते यस्मिन्—(*Daya.*); the one possessing happiness and contentment.

Sunave, for the adopted son or disciple. (*Daya.*).

Tridhatu, three humours: wind, bile and phlegm; or three metals : iron, copper and brass (*Daya.*) or three means of transport on land, water and interspace, using three metals.

7. **Nasatya,** not untruth, i.e. truth;see note on I.20.3; *tisrah*, having movements in the upward, forward and downward directions (*Daya.*).

8. **Sindhubhih,** rivers; *three rivers*, three sorts of jars or pitchers used to contain and pour out the Soma juice at three daily sacrifices (*Wilson*).

9. **Rasabha,** the one, while in speed, roars with sound (रासयन्ति शब्दयन्ति येन वेगेन तस्य रासभस्य—*Daya.*). See Nigh. I.15. Two asses are said to be the steeds of Asvins.

11. **Tribhih ekadasaih,** by three, and by eleven; Dayananda refers to such transports as take one across an ocean in three days and three nights and across the world in eleven days and eleven nights.

It may also mean thrice eleven or thirty-three; the well-known thirty-three *devatas*, eight *vasus*, eleven *rudras*, twelve *adityas*, Indra and Prajapati; (may also be three-fold repetition of eleven divinities).

Hymn-35

1. **Agni,** fire, adorable Lord; see I. 1.1.

Mitra-varuna, prana and udana (*Daya.*); see notes on I. 2.7.

Savitṛ—The Sun; see note on I. 22.5.

5. **Hiranya pra-u-ga,** the one possessing a space resembling the effulgent fire; *pra-u-ga* is a triangular yoke; a golden yoke of a chariot. (*Pra-u-ga* in the Sulbo geometry means a triangle.)

6. **Yamasya bhuvane,** dwelling of Yama; *Yama* is wind, and hence its dwelling is interspace or *antariksa*, atmosphere. The soul after leaving the body also passes through the interspace; their abode is interspace (*Daya.*).

7. **Suparna**, the solar rays (Nigh I.5).

10. **Asurah,** from *asur*, the breaths; one which sustains the breaths; the air.

Raksas, thieves, robbers and other wickeds; they from whom one needs protection (Nir. IV. 18).

Yatudhanan—to them who are the cause of troubles, pains; the vicious persons; यातवो यातना: पीडा धीयन्ते येषु तान् दस्यून्, (*Daya.*).

Hymn-36

1. For **Agni;** see I. 1.1.

4. For **Varuna** and **Mitra** see I. 2.7; for **Aryaman,** see I. 26.4 (He who measures or estimates properly the Aryas : मार्यान्मिमीते).

7. **Hotrabhih,** by priests engaged in righteous and good acts like the performance of *havana* (*Daya.*). Usually we have a mention of seven *hotṛs* or seven priests, which at the *soma yaga* are : (i) The

yajamana, यजमान (the institutor); (ii) *hotṛ* होतृ, who repeats the hymns of the Ṛk, (iii) the *udgatṛ* उद्गातृ, who chants the Sama: (iv) the *potṛ*, पोतृ, who prepares the materials for the oblation; (v) the *nestṛ*, नेष्ट्ऋ, who pours it on the fire; (vi) the *brahma*, ब्रह्मा, who supervises the entire ceremony; and (vii) the *raksas*, रक्षस्, who guards the door. (This list omits one, the *adhvaryu*, अध्वर्यु, who recites the *yajus* ; perhaps, the *yajus* recitation is done by the *yajamana*.) For the **Saptahotarah**, see VIII. 60.16; III. 4.5. There is a reference to five *hotṛs* also (Ṛv. II. 34.14).

8. For **Vṛtra**, see I. 32.5.

Kanva, intellectuals and learned, well-versed in spiritual or technological sciences (*Daya.*). It has nothing to do with Kanva, a reputed *ṛsi* or seer.

The Unadi describes Kanva as कणति निमीलति चेष्टतेऽसौ कण्वः, कण्वं पापं, कण्वो मुनिर्वा (I. 151).

10. **Kanvah-medhyatithih** ; here *kanvah* represents an intellectual and wise person (मेधाविनः —*Daya.*) and *medhyatithih*, are those who welcome the unexpected guests of honour (a host of pious guests); here *medhyatithih*, is an adjective or an epithet of *kanva*. (*Medhya*—venerable, *atithi*—guest). In the legendary history of *ṛsis*, Medhatithi is the son of Kanva.

Manave, for the sake of a rational being; for a man of discrimination.

18. **Turvasam**, to one who readily attains the possessions of others (tura=with speed or readiness)—तुरा शीघ्रतया परपदार्थान् वष्टि कांक्षति तम् (*Daya.*).

Yadum, to a robber who deprives others of their property (इतरधनाय यततेऽसौ यदुर्मनुष्यस्तम् —*Daya.*).

Ugradevam, those with bad temper or harsh attitude (उग्रान् तीव्रस्वभावान् विजिगीषुम्, —*Daya.*).

Nava-vastvam, pertaining to the one who builds a new house in a solitary place like a forest : (नवानि नवीनानि अरण्ये निर्मितानि वास्तूनि गृहाणि येन तम्,—*Daya.*).

Bṛhadratham, one possessing large chariots or vehicles (बृहन्तो रथा रमण-साधका यस्य तम्, —*Daya.*).

Turvitim, the vicious dangerous persons, murderers, involved in violence (तुर्वंति हिनस्ति तम् —*Daya.*).

19. **Kṛstayah,** the cultured persons (Nigh. II. 3; synonym of people or men).

Hymn-37

For the verse 1, see Nir. VII. 2.

1. For **Kanva,** see notes on I. 36.8.

For **Maruts,** see notes on I. 14.3 and I. 31.1.

Anarvanam, without horses *arva*, a synonym of horse (Nigh. I. 14); by some scholars, interpreted as without a brother's son (भ्रातृ-व्यरहितम्). Maruts' chariot is drawn by a deer (legend).

4. **Devattam-brahma,** the Veda or divine knowledge as revealed by God, or instructions given by learned scholars. (*Daya.*); also the praise or prayer which recommends the oblation, obtained from the favour of instruction of the gods (*Wilson*).

5. **Aghnyam,** not deserving violence or ill-treatment; *aghnya*, a synonym for *go* (cow, earth or sense organs) (Nigh. II. 11; V. 5).

6. **Gmah,** a synonym of *pṛithivi* or earth (Nigh. I. 1).

7. **Yamaya,** for approach, from √या and म particle; for an approach or appropriate attitude or action (*Daya.*); यायते प्राप्यते स यामः प्रहरो वा; (Unadi, I. 140).

10. **Kastha,** intermediate quarters or cardinal directions (Nigh. I. 6); also quarters, since they are situated having gone across; intermediate quarters, since they are situated having crossed each other; the sun is also called *kastha*, since it is situated having gone across; in the same sense, destination as well as stationary waters are called *kastha* (Nir. II. 15).

12. **Giri,** cloud (Nigh. I. 10).

14. **Kanva,** man of wisdom.

Hymn-38

1. **Vṛkat barhisah,** the learned priests (ऋत्विजः विद्वांसः,—*Daya.*); also trimmed sacred grass. *Barhi* is sacred grass (Ṛv. VII. 39.2, Nir. V. 28—for them, the grass soft to tread is spread); they spread the grass successively (Ṛv. VIII. 45.1; Nir. VI. 14); to sit on this our grass (Ṛv. X. 188.1; Nir. VII. 20); we call *barhih* as grass, from its growing rapidly (Nir. VIII. 8; Ṛv. X. 110.4).

4. **Pṛsni-matarah,** the one whose mother is *pṛsni* or *akasa,* the atmosphere or space, and hence wind. (*Daya.*).

5. **Yamasya,** of the wind (*Daya.*). *Patha,* path or channels for in-breath aud out-breath (*Daya.*); also the path of Yama (the Lord of discipline, God of death).

6. **Nir-ṛti,** the painful movement of wind, causing disease (*Daya.*); also calamity; also earth. The 'earth' is so known from its giving enjoyment; when the word is derived from √ṛ, √ऋ to befall, then it means 'calamity' (Nir. II. 7).

7. **Dhanva,** a synonym of *antariksa* or interspace (Nigh. I. 3); also desert (Nigh. IV. 2).

14. **Slokam,** divine speech; an instruction according to the Vedas (Speech, Nigh. I. 11); a verse in general.

Gayatram Ukthyam, a measured hymn which can be recited with tune; the one in the Gayatri metre.

Hymn-39

For verse 10, see Nir. VI. 23.

1. For **Maruts,** see notes on I. 14.3 and I. 31.1.

4. For **Rudra,** see note on I. 10.4 (the eleven rudras); the one who makes the law-breakers weep; one who takes to task the unjust persons, or the out-laws, the outragers (ये रोदयन्त्यन्यायकारिणो जनान् तत्सम्बुद्धौ रुद्रासः,— *Daya.*). Rudra is so called because he bellows (रौति), or because he runs (द्रवति) vociferating (int. of *ru*), or it is derived from the causal of the verb √रुद् (to roar) (Ṛv. VIII. 46.1; Nir. X. 4). Agni

is also called Rudra (Av. VII. 87.1; Nir. X. 7). Rodasi is the wife of Rudra (Nir. XI. 49 and XII. 46); (Usually, she is regarded as the wife of Maruts or lightning). "Rudra is one, and none second", (TS. I. 8.6.1); whereas we have also a text, "Rudras who on earth are thousands without number." (असंख्याता सहस्राणि ये रुद्रा अधिभूम्याम्, Yv. XVI. 54). For this see (Nir. I. 15). Rudras and Maruts are the deities of the realm of atmosphere (Nir. VII. 23).

9. **Pracetasah,** one possessing superb intellect or knowledge (*Daya.*).

10. **Sudanavah,** those who literally give for noble purposes (*Daya.*); bounteous givers.

Hymn-40

1. **Brahmanaspati,** Lord of divine knowledge or universe. (*Daya.*); also regarded as a form of Agni; the term is usually associated with Maruts or Indra. The word may also be translated as Lord of prayers (Ṛv. II. 23.9, Nir. III. 11; Ṛv. I. 18.1, Nir. VI. 10). For this, see note on Ṛv. I. 18.1.

Maruts, see notes on I. 14.3 and I. 31.1.

4. **Ila,** speech or earth. A synonym of earth (Nigh. I. 1); of speech (I. 11); of *anna* or cereals (II. 7); a *padanama* (V. 5); one of the triad with Sarasvati and Bharati.

5. **Indra,** see notes on I. 2.4 and I. 3.4.

Varuna, see notes on I. 2.7.

Mitra, see notes on I. 2.7.

Aryaman, see notes on I. 26.4.

Hymn-41

For verse 9, see Nir. III. 16.

1. For **Varuna,** see notes on I. 2.7; *Mitra* on I. 2.7; *Aryaman*

on I. 26 4; *Adityas* on I. 2.7; Varuna, Mitra and Aryaman, all three represent different characters of the sun or Aditya.

9. Dayananda refers to four types of characters which are unreliable for friendship, (i) one who loves not. (ii) one who curses and plans to murder, (iii) one who is suspected to poison, (iv) one who covets the wealth of others or a gamester. According to another interpretation, *caturah* means the four dice. For this verse, see Nir. III. 16: just as one should be afraid of a gambler who holds the four (dice), in the same manner, one should be afraid of using harsh speech; one should never be eager for using harsh speech.

Hymn-42

1. For **Pusan** see note on Adityas; Pusan is the Aditya of the Asvina month. Goats are coursers of Pusan (Ṛv. VI. 55.6; Nir. IV. 25; VI. 4). At the termination of night, Pusan and Vayu come with their teams (steeds) for protection, Nir. V. 28. Pusa (पूषा) is supposed to have no teeth (करूलती); for this see Nir. VI. 51 on Ṛv. IV. 30.24 : "may god Aryaman give you all fair and beautiful things. O destroyer of enemies, may Pusan, Bhaga and the god having *gaps in his teeth* (करूलती) give you all fair and beautiful things." Who is the god who has gaps in his teeth ? According to some it is an epithet of Bhaga who comes before it. According to others, this god is Pusan, because he has no teeth. Pusan has no teeth, says a Brahmana passage : अदन्तः पूषा (Kaus. Br. VI. 13; SBr. I. 7.4.6). करूळती ति-इति पूषोक्तोऽदन्तकः स इति श्रुतेः । (Bṛhad. D. IV. 139). Pusan never loses his cattle; he is the guardian of universe, i.e. he, the sun, is the guardian of all. (Ṛv. X.17.3; Nir. VII. 9). For Pusan, see Ṛv. VI. 58 hymn; when he goes on account of the increase of his rays, he is called Pusan (VI. 58.1; Nir. XII. 18; one form is bright, the other holy). Pusa occurs as a feminine noun, when it may become synonymous with earth (इयं पूषा). Also see note on I. 14.3.

Hymn-43

1. For **Rudra**, see notes on I.10.4, and I. 39.4. Rudra is one who makes to weep, who causes all to weep at the time of death; thus he is the destroying principle; but here in this hymn, he is a beneficient deity, presiding over medicinal plants. Rudra is a vital force or air.

2. **Aditi,** may mean here a mother (*Daya.*); also earth, which, it is wished, may so act that *rudriya* may be obtained. According to

Sayana, *rudriya* is a medicament in relation to or presided over by Rudra (*Wilson*). (*Rudriya* is that which is related to Rudra, God, *prana* or wind; may mean a student or a learned person —*Daya*.).

3. For **Mitra** and **Varuna,** see notes on I. 2.7.

4. For **Sanyu,** see note on I. 34.6; is often regarded in legend as a son of Bṛhaspati.

Jalasabhesajam—medicament conferring delight.

7. For **Soma,** see note on I. 2.2.

Hymn-44

1. For **Agni,** see note on I. 1.1.

2. **Usasa,** associated with dawn or morning functions (*Daya*.); *usasam*, **उषसं,** to morning.

3. **Vasum,** to one, embodiment of learning (*Daya*.).

4. **Yavistham,** youngest of gods.

Jatavedasam, one who knows all that is in the creation; who knows all that is born.

6. **Yavisthya,** the juvenile, young, youngest; *namasya*, honoured or respected.

7. **Visvavedasam,** one who knows and possesses all objects of happiness; omniscient.

9. **Usarbudhah,** those who wake up in the mornings; people awaking at dawn.

11. **Manusvat,** like manu or a rational man (**मननशीलेन मनुष्येण तुल्यम्,**—*Daya*.).

13. For **Mitra,** see notes on I. 2.7; and for *Aryaman* on I. 26.4.

14. For **Maruts,** see notes on I. 14.3 and I. 31.1, for *Varuna* on I. 2.7 and for *Asvins* on I. 3.1.

Hymn-45

For verse 3, refer to Nir. III. 17.

1. For **Agni,** see notes on I. 1.1; for **Vasu,** on I. 10.4; for **Rudra** on I. 39.4 and for **Aditya** on I. 2.7 and I. 14.3.

2. In this verse, there is a reference to thirty-three gods which according to the Satapatha Brahmana are : 8 Vasus+11 Rudras+12 Adityas+Indra (वषट्कार)+Prajapati. (These are known to be Somapas). According to the Aitareya Brahmana (II. 18), there are two classes of thirty-three divinities each one consisting of Somapas (enumerated above) or the acceptors of the Soma essence, and the others are the *asomapas*, i.e. 11 *prayajas* (fore-offerings; प्रयाज, the soma with the Apris), the 11 *anuyajas* (after offerings; अनुयाज) and 11 *upayajas*, उपयाज (subordinate offerings), who in ceremonies are to be propitiated by oblations of clarified butter, not by Soma.

3. **Praskanva,** superior to Kanva, a person of great wisdom. For Kanva, see notes on I.14.2 and I.36.8. This verse is discussed in Nir. III.17: Hear Praskanva's call, O Lord of great ordinances, and having all created beings as his property, like that of Priyamedha, Atri, Virupa and Angiras.

Priyamedhah, is one to whom sacrifices are dear; just as you have heard the call of these seers, so hear the call of Praskanva. Praskanvah, a son of Kaṇva, or one born of Kanva, a word formed on the analogy of *pṛagram* (प्राग्रम्, in front). Bhṛgu was produced in flames, i.e. one who, although being roasted, was not burnt. Aṅgiras was born in live coals; live coals are so called because they leave a mark, or they are bright, अङ्गारेष्वङ्गिरा। अङ्गारा अंकना (अञ्चनाः). They said, "Seek the third in this very place" (अत्रैव तृतीयमृच्छतेत्यूचुः। तस्मादत्रिः। न त्रय इति।). Therefore Atri is so called, i. e. not three.

Virupa is multiform. (See Nir. III.17). Dayananda translates *priyamedhavat*, as one like the person who has keen and pleasant insight; *atrivat* as one who is free from three types of pains, spiritual, physical, and environmental; *virupavat* is one who is of multiform nature; *angirasvat* i.e. one who is like the vital breaths, the essence of body organs.

4. **Mahikaravah,** they, under whose supervision are employed technicians of various crafts; also performers of great ceremonies.

9. **Pratar-yavnah** those who incessantly work manually from morn to evening with diiigence (*Daya.*); strength generated (*Wilson*), —produced by friction which requires strength to perform effectively.

Daivyam janam—learned person with profound enlightenment (*Daya.*); divine or deified persons.

10. **Tiro-ahnyam,** *tiras*, oblique, *ahnyam*, diurnal (in ceremonies that juice which is expressed on the preceding day and offered on the succeeding); well-known during the day, which is of obsession to thieves etc. (*Daya.*).

Hymn-46

For verse 3, see Nir. V. 24.

1. For Usa, see I.44.2; Morning or dawn; for *Asvins* see I.3.1.

4. He causes the waters to be consumed by oblations. The words *pipartti* and *papurih* (पपुरिः) mean either to fill or to please. The father who observes the deed, the action, i. e. the sun. See Nir.V.24. पपुरिः—प्रपूरको विद्वान् (*Daya.*):

5. For **Nasatya,** see I. 20.3; 34.7.

9. For **Kanva,** see I. 14.2; 36. 8, according to Dayananda, this verse is an invocation to intelligent technicians to explore across the seas and under water depths, the nature's resources to be utilized by the society.

Hymn-47

1. For **Asvins,** see I.3.3.

2. For **Kanva,** see I.14.2; 36.8

7. For **Nasatya,** see I.20.3; 34.7.

Hymn-48

1., 2. For **Usas,** see I.44.2; she is regarded as the daughter of heaven or sun (*duhitar divah*); ladies are expected to be pleasing and benevolent like dawn, as described by the epithets *asvavati* and *gomati* (abounding with horses and kine, or rather strength and intellect).

speaking kind words (सूनृता) (*Daya.*).

4. For **Kanva**, see I. 14.2.; 36.8.

6. **Arthinah visṛjati,** she lets loose askers or solicitors.

8. **Sridhah,** the driers up (*Wilson*); absorbers of moisture (शोषयित्नीन्); violent, the one who causes injury (*Daya.*).

15. **Dvarau,** the two doors (of house or sense organs), one for entry and another for exit (*Daya.*); the east and west points of horizon.

Hymn-50

For verses 1, 3, 5, 6 and 7, see Nir. (I) VII.20; 12.15; (3) III.15; (5) XII.24; (6) XII. 22-25; (7) XII.23.

7. **Aktubhih,** by nights (Nir., *Daya.*).

Rajas, pṛthu, the vast universe.

8. **Sapta haritah,** solar rays of seven kinds (Nigh. I.15); seven coursers of the sun.

12. **Sukesu,** in parrots; शुकवत् कृतेषु कर्मसु (*Daya.*); by the actions or behaviours similar to those of parrots.

Harimanam, efficient medicines to cure diseases.

Ropanakasu, by ointments; or starlings.

Haridravesu, curatives or *haritala* tree (*Sayana*). (But there is no haritala tree; haritala is a yellow orpiment). It may be a yellow vegetable powder.

Hymn-51

For verse 14, see Nir. VI. 31.

1. **Mesam,** ram; one who inseminates through rain (*Daya.*).

2. **Ṛbhavah,** may be synonymous with Maruts; men of wisdom (*Daya.*). The Nirukta describes as follows (XI. 15): Ṛbhavah are so

called because they shine widely (उरु+भा), or they shine with sacred rite (ऋत+भा); they live with sacred rite (ऋत+√भृ). We have in the text: "Having performed laborious works, with zeal, institutors of sacrifice, being mortals, they attained immortality. The Ṛbhus, sons of Sudhanvan, radiant like the sun, mixed things together with their works during the year. (Ṛv. I. 110. 4). Ṛbhu, Vibhvan, and Vaja are supposed to have been the three sons of Sudhanvan, a descendant of Angiras. With reference to them there are Vedic passages which mention the first and the last (Ṛbhu and Vaja) in plural number, but not the middle one. With regard to this, i.e. the use of plural number of Ṛbhu, and the praising together the cup (चमस्), there are many hymns in the ten books of Ṛgveda. The rays of the sun are also called Ṛbhus. We have in Ṛv. I. 161. 11: when you slept in the house of the unconceivable one, because you were there, hence, O Ṛbhus, you did not come here today. The unconceivable one is the sun, so called because he cannot be concealed (Nir. XI. 16).

3. **Angirasas,** they have been referred to in the Nirukta V. 4; X. 33 and XI. 17, 19. Angirasas are called *varahas* (वराहा:) also (Ṛv. VIII. 77. 10; X. 67. 7). We have a reference to an Angirasa Hiranyastupa (हिरण्यस्तूप) also (X. 149.5; Nir. X. 33), one with golden tuft (a tuft of hair made of gold or one having a golden colour). The word *stupa* is drived from the verb styai, स्त्यै, (to be collected into a heap); i.e. a collection. Angiras is born in live coals (अङ्गारेष्वङ्गिरा:); live coals are so called because they leave a mark or they are bright (अङ्गारा: अङ्कना:, अञ्चना:)—Nir. III. 17. The seers are regarded as sons of Angiras; they were born of Agni (Ṛv. X. 62. 5)—ते अङ्गिरस: सूनव:, ते अग्ने परिजज्ञिरे ।

Atri, see note on I. 45. 3, along with Praskanva and Angiras. See Nir. III. 17; VI. 36, and Ṛv. I. 116. 8. Dayananda regards *atrim* as *attaram* अत्तारम्, (Unadi, IV. 69), one who eats, enjoys (भक्षयतीति अत्री अत्रिणी, पापं वा, अत्रि: मुनिभेदो वा) (also a name of a seer). Also one who is free from three categories of pains, mental, physical and environmental. (*Daya.*).

Vimada, the one enjoying various kinds of raptures (*Daya.*). Later on the name of a *maharsi*.

Sataduresu, by hundred doors or contrivances; by hundreds of clusters of clouds (*Daya.*).

4. **Parvate,** on the clouds (or mountains) (Nigh. I. 10, a synonym

of clouds). For *vṛtra*, see note on I. 3. 8; 32. 5.

5. For **Indra** see notes on I. 3. 4.

Pipru, the decisions of presiding officer of a court of law (*Daya.*). In mythology, he is an *asura* or demon, who oppressed Ṛjisvan, (ऋजिश्वान्) a worshipper. Dayananda explains Ṛjisvan, as a righteous person, with noble virtues.

6. For **Kutsa,** see note on I. 53.14; *vajra* or thunderbolt (*Daya.*), or such weapons.

Susna, (शुष्ण) **Sambara,** (शम्बर) and **Arbuda** (अर्बुद) have been regarded as asuras or demons of atmosphere. Susna and Sambara are synonyms of strength or *bala* (Nigh. II. 9); *arbudam* is a large number also. *Arbuda* means a cloud; *aranam* (अरणम्) means water; giver of water (cloud), it shines like water, or it seems to be like water. Just as that cloud, when raining, becomes a large mass, so like that is the number *arbudam* (ten millions) (Nir. III. 10)

Atithigvaya, for the transport facilities of guests (अतिथीनां गमनाय—*Daya.*); in relation to guests, *atithigvam* may mean hospitable; it is said to be also termed Divodasa, a liberal prince in mythology.

8. **Arya** or **Aryas,** persons practising religious rites, are cultured and virtuous and lovers of God. *Dasyus,* on the contrary, who do not adhere to the Vedic sociology or way of life and are hostile at times to Aryas. Whilst discussing the verse I 117. 21, the Nirukta refers to Asvins, who had made far-spreading light for the Arya. The word *arya* (अर्य) is a synonym of lord or *isvara* (Nigh. II. 22) and hence Arya means the son of the lord (आर्य ईश्वरपुत्रः, Nir. VI. 26). Dayananda regards Aryas as righteous persons, learned and engrossed in public service (धार्मिकानाप्तान् विदुषः सर्वोपकारकान् मनुष्यान्).

Dasyus, are those ignorant villain persons who oppress others, are vicious and unrighteous (परपीडका मूर्खा धर्मरहिता दुष्टा मनुष्याः,—*Daya.*).

9. **Vamra,** also see VIII. 102. 21 : when the emmet eats, when the pismire crawls. (Nir. III. 20); उद्गिरकस्त्यक्ता, abstainer from vices (*Daya.*). वम्रो विजिधान सन्दिहः—*vamra* destroyed the collections.—The Scholiast says: a *ṛsi*, named Vamra took advantage of Indra's absence

from a sacrifice, to carry away the accumulated heap of offerings, the marrow or the essence of earth (*Wilson*).

10. **Usanas,** the well-intentioned wise men (*Daya.*). In later legend, it came also to be the name of a *ṛsi*, son of Kavi, also known asKavya, a special friend of Indra (I. 121. 12), whom he gave his thunderbolt.

Nṛmanah, friend of men, learned people in service of men; **mano-yujah,** will-harnessed (yoked by thoughts), such servants (*Daya.*), such steeds (*Wilson*).

Hymn-52

1. For **Indra,** see notes on I. 3. 4.

2. For **Vṛtra,** see notes on I. 3. 8; 32. 5.

4. For **Maruts,** see notes on I. 14. 3; 32. 1.

5. For **Vala,** see notes on I. 11. 5. *Tritah,* triple or threefold; *paridhiriva,* as through triple coverings, or defences. According to a traditional legend of the non-Vedic age, *ekata*, *dvita*, and *trita* (एकत, द्वित, त्रित) were three men produced in water by *Agni* for the purpose of removing or rubbing off the reliques of an oblation of clarified butter; in the ritual, three blades of sacred grass are placed on the alt: r, (to which the legend owes its origin). Sayana, following the Taittiriyas, says that Agni threw the cinders of the burnt offerings into water, when successively arose Ekata, Dvita and Trita, and they were for this reason called Aptyas (आप्त्याः) or sons of water. The legend further says that on one occasion Trita went to draw water from a well, fell into it, and the Asuras heaped coverings over the mouth of it, and thus prevented him from getting out; but Trita could break through them with ease. It is to this exploit that Indra's breaking through the defences of the Asura, Vala, is compared. There is another version of this legend (in the Nitimanjari). The three brothers, Ekata, Dvita and Trita were travelling in a desert and being distressed by thirst, came to a well, from which, the youngest, Trita, drew water ond gave it to his brothers; in requital, they threw him into the well, in order to appropriate his property, and having covered the top with a cart-wheel, left him in the well; in this extremity he prayed to all the Gods to extricate him, and by their favour, he made his escape.

The hymn 105 of the First Book is devoted to Trita Antya. The verse 8 of this hymn is "Bricks torment me on every side, like rival

wives. O Satakratu Indra, opperessing care devour me, thy praiser, as mice the threads. Know, O heaven and earth, of this state of mine." The Nirukta says, this hymn was revealed to Trita fallen into a well. With reference to this, there is an invocation, accompanied with a legend, a stanza, and a gatha. Trita was one most eminent in wisdom. Or else, the word may have been intended as a synonym of number, i.e. *ektah*, *dvitah*, *tritah*, thus the three were produced (Nir. IV. 6).

In Ṛv. I. 187. 1, we have : Verily, I will praise the food, the holder of great invigorating strength; with whose vigour Trita rent Vṛtra limb by limb." Here Indra is known as Trita who abides in three places (Nir. IX. 25).

Dayananda interprets Trita as three lines, the top one, the middle one and the transversal. He interprets *paridhin* as the circumference, the external circular line. He translates *vala* as cloud or a powerful enemy.

7. **Tvastṛ,** see notes on I. 13. 10; 32. 2.

9. **Bṛhat,** great; also Bṛhat Saman (*Sayana*).

10. **Ahi,** see note on I. 32. 1.

11. **Maghavan**, see note on I. 32. 13.

13. **Pratimanam bhuvah,** the counter-measure of the earth. The measure of earth (*bhuh*) and of extensive sky or interspace (*Pṛthivi*), —*Daya*. (Nigh.-*prthivi* as a synonym of *antariksa*, 1.3).

15. **Bhṛstimata vadhena,** with the killers that have angles (razor-edged sharp weapons); wise and highly practical policy (*Daya.*). According to the Aitareya Brahmana, Indra's thunderbolt has eight angles or blades (II. 1).

Hymn-53

1. **Indra,** resplendent God, see I.5.4

2. **Durah,** door, the source; *asvasya durah*, giver of the vigorous body; *asva* the pervader, the vigour; *goh durah*, nourisher; *go*, earth, speech; *yavasya*, anything superb; *vasanah*, of the treasure; *inaspatih*, (*in-isvara*, Nigh. II.22) Lord.

3. **Saci' vah,** wise.

5. **Goagraya,** with sharp intellect; *Asvavatya,* with brilliant vigour (प्रशस्त बलवेग युक्ता, *Daya.*); possessing vigour and momentum .

6. **Dasa Sahasrani,** ten thousand, innumerable.

8. **Namuci,** ever clinging voice, devoid of freedom (*Daya.*); in mythological literature, it was personified as a demon.

Karanjam, wicked thought, one who inflicts injury on righteous people; in mythology, name of a demon or *asura.*

9. **Parnayam,** perverted thought, one who steals the possession of others (पर्णानि परप्राप्तानि वस्तूनि याति प्राप्नोति तं चौरम् —*Daya.*)=*pani* or *dasyu.*

Atithigva, making way for reverential ones, (अतिथीन् गच्छति गमयति वा येन तस्य —*Daya.*). See I. 51. 6 also.

Vangrida, capricious instincts;(यो वङ्गून् वक्रान् विषादीन् पदार्थान् व्यवहारान् ददात्युपदिशति वा तस्य दुष्टस्य; that wicked one who poisons or gives crooked advices.—*Daya.*).

Ṛjisvan, earnest and simple thoughts. (One possessing straightforwardness, a gentleman,—*Daya.*). See I. 51. 5.

9. **Susravas,** widely reputed sage. *Dvi-dasa*; $2 \times 10 = 20$.

Sastim sahasra navatim nava $= 60 \times 1000 + 90 + 9 = 60{,}099$, innumerable.

10. **Turva,** the valorous (*turvayanam,* the one in whose chariots are the valorous people, capable of defeating enemies.—*Daya.*).

Kutsa, generous (also *vajra* or thunderbolt, Nigh. II. 20) See I. 51. 6 also.

Atithigva, reverential. See I. 51. 6 also.

Ayu, elders in age, य एति प्राप्नोति तम्, or one with life-experience.

Hymn-54

For verses 3 and 5, see Nir. VI. 18 and V. 16 respectively.

1. **Maghavan,** resplendent Lord, synonym of Indra, literally meaning, the possessor of plentiful wealth (प्रशस्तधनयुक्त, used as an epithet for king and teacher as well.—*Daya.*).

2. **Sakra,** another synonym of Indra, the mighty Lord (समर्थ —*Daya.*).

3. **Sacivate,** for the one possessing instinctive knowledge (प्रज्ञा) in plenty (*Daya.*; Nigh. III. 9).

4. **Sambara,** deluding senses, the one who shrouds righteousness or happiness (शं सुखं वृणोति येन तं मेघमिव शत्रुम्,—*Daya.*). Cloud or cloud-like enemy.

Mayinah, devilish tendencies, which delude.

6. **Narvam,** genius amongst men (नृषु साधुम् —*Daya.*).

Turvasam, glorious people (उत्तमं मनुष्यम्,—*Daya*); the nearest one Nigh. II. 16; one who controls readily (तुर्वशः सद्योवशंकर,:—*Daya.*); it is a synonym of man (Nigh. II. 13).

Yadum, assiduous persons (प्रयतमानम्,—*Daya.*).

Turvitim, the killer or destroyer of evils.

Vayyam, those belonging to one fellowship; a rational being (ज्ञानवन्तं मनुष्यम्—*Daya.*).

10. **Vṛtra,** clouds, ignorance resembling clouds. See I. 3. 8; 32,5.

Hymn-55

1. **Divah,** the inter-space, or celestial region; the region of vital breath and mind; *pṛthivi*, the *annamaya kosa*; or exposed physical body. *Indra*, the soul, ruling over sense organs.

Hymn-56

For verse 3, see Nir. VI. 14.

1. Human body is the golden chariot and the sense organs are horses yoked to it; Indra is the self, the soul. Again, the sense organs are the sacrificers, and the sense enjoyments are the oblations. *Atyah*, horse (Nigh. I. 14).

2. **Venah**, loving; women (*Sayana*); also wisemen (Nigh. 3. 15).

Girim, mountain, also clouds (*Daya.*; also Nigh. I. 10).

3. **Ayasah**, with invincible power; lit. clothed in iron, with special knowledge (*Daya.*).

6. The dark powers of ignorance are Vṛtra who have been crushed with the solid determination.

Samaya pasya, with solid determination or with solid rock; worth sustaining, right in time (*Daya.*).

Pasya=with a stone or spear; *Sama*=whole or entire.

Hymn-57

Indra refers to the lower self, the soul.

1. **Manhisthaya**, to the most generous (Nigh. II. 20).

Yat parvate na samasita, lit. did not sleep on the mountain; it did not stop until it had performed its office; *parvata* according to Dayananda, is either a mountain or a cloud (Nigh. I. 10); *na samasita*, *iva*, न समाशीत, इव सम्यग्व्याप्नुयात्; न=इव=like or as

Hymn-58

1. **Rajo vyamame**, made the firmament (*Wilson*); made the earth and other heavenly bodies (*Daya.*).

Havisa by the obtained body (*Daya.*).

2. **Adma**, food; fruit of an action (*Daya.*); straw and twigs (*Sayana*).

Atasa,—wood or timber (*Sayana*); the widespread sky or air (*Daya.*).

3. **Purohitah,** honoured, *puraskṛtah* (*Sayana*); पूर्वंगृहीत, fore-most adorable (*Daya.*).

6. **Divyaya janmane,** for the sake of being born as blessed ones with prosperity.

7. **Vaghatah,** men with widom (Nigh. III. 15).

9. **Maghavan,** one possessing good deal of wealth (*Daya.*).

Hymn-59

1. **Vaisvanara,** belonging to all people, to all nations; also a synonym of fire, which is also common to all mankind; natural heat of stomach helpful in digestion. It is a synonym of God also who controls the entire creation (यो विश्वान् सर्वान् पदार्थान् नयति,—*Daya.*).

Sthuna, deep-planted column; धारक-स्तम्भ (*Daya.*).

2. **Aryaya,** उत्तमगुणस्वभावाय, or for the one possessing excellent qualities (*Daya.*); Wilson thinks that it applies either to Manu, as the institutor of the first sacrifice; or to the *yajamana*, the institutor of the present rite.

4. **Bṛhati iva Sunave,** as the most venerable mother to her son (*Daya.*).

Rodasi, heaven and earth. (See also III. 3. 11, उभा पितरा०).

7. **Purunithe,** that which is attainable by many beings or many things (यत् पुरुभिः बहुभिः प्राणिभिः पदार्थैर्वा नीयते, तस्मिन्,—*Daya.*).

Satavaneya, the offerer of a hundred, the one who enjoys the hundred-fold world with infinite divisions (*Daya.*); the son of Satavani (*Sayana*).

Satinibhih—with hundred-fold, i.e., numberless characteristics of activity (*Daya.*).

Bharadvajesu—In the worth-knowing or worth-possessing sub-

stances or heavenly bodies (*Daya.*). See Nir. III. 17. Also in sacrifices which present food in the shape of nutritious oblations of clarified butter (भरणाद् भरद्वाजः).

Visvakṛstih—The creator of the entire universe (*Daya.*); lit. all-men; also of whom all men are of same nature (*Sayana*).

Hymn-60

1. **Vahnim,** carrier of objects (पदार्थानां वोढारम्,—*Daya,*); hence, also fire.

Bhṛgave ratim, to the son or friend of Bhṛgu;—ratim, दातारं, the donor, the action of giving (*Daya.*); *bhṛgave*, for digestion, भर्जनाय परिपाचनाय—(*Daya.*). (*rati*=friend, *arati*=enemy; also wealth; donation; see also II. I. 16; I. 169. 4; VII. I. 25).

Dvijanmanam, offspring of two parents; the fire is the offspring of two pieces of wood in the process of attrition; द्वाभ्यां वायुकारणाभ्यां जन्म यस्य तं वह्निम्, i. e. obtained of two, i. e. one air and the other its own nature (*Daya.*).

3. **Navyasi,** the new creation.

4. **Usik pavakah,** the purifying fire; usik is the seeker of truth, (सत्यं कामयमानः—*Daya.*).

5. **Gotamasah,** they who praise to a great extent the Vedic verses; lovers of knowledge (*Daya.*). गोरिति स्तोतृनाम; गोः=स्तोतृ, Nigh. III. 16.

Hymn-61

For verses 1, 7 and 12, see Nir. V. 11, V. 4 and VI. 20.

1. **Ṛcisamaya,** see also X. 22. 2; Nir. VI. 23 as identical or equal to the hymn (*ṛca sama*), worth praises. *Ṛcisah* are the persons who offer praises (*Daya.*).

Brahmani, wealth or food (Nigh. II. 7; 10). **Ratatama,** very much worth-giving.

2. **Angusam**—the enemy in battle.

Hṛda manasa manisa—in heart, in mind, in understanding.

4. **Tasta-iva,** like a carpenter (तनूकर्त्ता शिल्पी—*Daya.*).

5. **Arkam juhva,** the instrument of invocation, the organ of speech; जुहोति गृह्णाति ददाति वा यया—one by which one receives or gives—*Daya.*).

7. **Musayat,** with the intention of stealing (*Daya.*). **Visnuh,** sun (*Daya.*). **Varaham,** clouds (*Daya.*) (*vara*=boon, *aha*=day). **Adrim,** of the dimensions of a mountain, Nigh. IV. 2.

8. **Deva-patnih,** worthy of receiving protection from gods or learneds (*Daya.*). Gayatri and other metres of the Vedas are also called as the wives of gods. According to Sayana, the term *gnah*, preceding *deva patnih*, usually means females or women, whose nature is locomotive, गमनस्वभावः.

Ahi, clouds, ignorance, evil forces.

10. **Vṛtra,** cloud, cloud-like shrouding enemies (*Daya.*).

11. **Turvitaye,** for one who accomplishes with readiness, (तुराणां शीघ्रकारिणां व्याप्तिस्तस्यै—*Daya*). According to Sayana, Turviti is the name of the *ṛsi* who had been immersed in water, and who was brought to dry land by Indra. Also see II. 13.12; IV. 19.6 (for the subduer of enemies), (तुर्वति=हिनस्ति, तुर्वी हिंसायाम्). See also *turvanih* (I. 130.9); fast-mover, fast-killer (I. 186.3; IV. 20.1); *turvane* (VI. 46.8); *turvasam* (I. 174.9; nice person, brave I. 54.6; the nearest relation VII. 19.8; Nigh. II .16). See *turvitim* (I. 54. 6).

14. **Nodhah,** the chief of an army; the leader of a group (यो नायकान् प्राप्तिकरान् धरति—*Daya*). Also I. 62. 13. Name of a *ṛsi* (*Ait. Br.* VI.48; hymns ascribed I. 58-64).

15. **Etasam,** horse (Nigh. I. 14)

Sauvasvye, son of Svasva; in the army equipped with excellent horses or mobile forces (*Daya.*). There is a legend which relates that a king named Svasva, or the lord of good (*su*) horses (*asva*), being desirous of a son worshipped *surya*, who himself was born as the son of the king; at a subsequent period, in some dispute between him and the *ṛsi* Etasa, Indra took part with the latter —*Wilson.*

16. **Gotam,** those who hold knowledge in high esteem (*Daya.*).

Hymn-62

1. **Angirah,** see I. 31. 1; 45. 3; 51. 2; vital breaths.

2. **Angusyam soma**—a chant fit to be sung aloud (perhaps *rathantara saman*); a chant full of divine knowledge (अङ्गूषाणां विज्ञानानां भावस्तम्,—*Daya.*).

3. **Sarama,** the inner instinct which guides through; the discriminating faculty (यया सरान् विद्याधर्मबोधान् मिमीते तया (माता)—*Daya.*). Similar to this word is *sarasvati*. In mythology, *sarama* is the name of a bitch, who was asked by Indra to go in search of stolen cattle; she consented to do so only on condition that the milk of the cows should be given to her young ones, which Indra promised. It also means a learned woman; a lady-physician. Also या सरति सा सरला नीतिः (a simple wholesome policy—IV. 16. 8). See also *sarameya* VII. 55. 2. *Saranam nirmatah* or the house-holder VII. 55. 2. Also *sarameyau*, the two sons of Sarama, Indra's mythical two dogs; lit. descendent of Sarama; the two dogs of Yama (X. 14. 10); perhaps Sarameya refers to the departed soul (VII. 55. 2).

Bṛhaspati, the protector or master of the great ones, also a synonym of Indra—(*Wilson*). (बृहतां पतिः पालयिता सभाद्यध्यक्षः, the head of a council—*Daya.*).

4. **Navagvaih,** obtained or attainded by nine (*navanita-gatibhih*, —*Daya.*).

Dasagvaih, the rays traversing through the ten directions. (Four cardinal directions, four corner directions, nadir and zenith).

7. **Ayasyah,** the one accomplishing without effort (यसु प्रयत्ने from *yasa*, effort) or the one which is not attainable by effort (प्रयत्नासाध्यः स्वाभाविकः,—*Daya.*, i.e. natural); perhaps opposite to *susadhya*, easily to be reached or accomplished.

10. **Avanih,** fingers; earth (*Daya.*). Wilson refers to fingers, employed in the performance of what is at present termed *mudra*; certain intertwinings and gesticulations accompanying prayer.

Janayo na, like the wives; like husbands (*Daya.*).

Janayo na patnih, like the husbands protecting their wives (*Daya.*); but Wilson takes *janayo no patnih svasarah,* like the wives of gods, the protecting sisters.

13. **Gotamah,** worth immense laudations and praises (गच्छतीति गो: स्तोता सोऽतिशयित: स: *–Daya.*).

Nodhah, those who praise, (स्तोता, *—Daya.*); *nodha* from नुवो धुट् च, Unadi. IV. 223; नोधा ऋषिर्भवति, नवनं दधाति, (Nir. IV. 16) i.e. Nodha is a *ṛsi,* since he composes or comprehends a new hymn. (Ṛv. I. 124.6).

Hymn-63

1. **Susmaih,** by thy energies; बलादिभि: (by strengths and forces, *—Daya.*).

2. **Aviharyata-kratoḥ,** the one free from evil desires, actions or intentions, accomplisher of undesired acts (also अप्रेप्सित कर्मन्*—Sayana;* one who does actions undesired by his foes). हर्यति प्रेप्साकर्मा, the root √*har*, हर्, means to desire to obtain, Nir. VII. 17. (See Ṛv. IV. 58.8 for *haryati*).

3. **Ṛbhuksah,** great in desires and accomplishments, ऋभुक्षा=महत् Nigh. III. 3; i.e. it is one of the synonym of *great.* (Sayana interprets as the chief of the *rbhus*).

4. For **Kutsa** and **Susna,** see I. 33.14 and I. 51.6.

4. **Dasyun,** the plunderers of others' belongings; the one possessing evil desires, inflicting injuries on others, thinking ill of others, the non-believer or atheist (*Daya.* on I. 51.8); the oppressor, the daring thief (*Daya.* II. 15.9; IV. 28.3; V. 4.6). दस्यति नाशयति परपदार्थानिति दस्यु:, तस्करो वा Unadi III. 20; दस्युर्दस्यते:, क्षयार्थात्, उपदस्यन्त्यस्मिन्रसा:, उपदासयति कर्माणि,—Nir. VII. 23—i.e. *dasyu* is derived from √दस्, meaning to lay waste ; in him the juices are wasted, or he causes works to be laid waste. Dasyus have been opposing *Kutsa*, the reciter of hymns for Kutsa, see Nir. III. 11 on I. 106.6; it is one of the eighteen synonyms of *vajra;* it is derived from √कृत्, to cut; it is also the name of a seer. A seer is a composer of hymns, says Aupamanyava; it has the meaning *to kill* only; his friend Indra slew draught.

5. **Arisanyan,** unwilling to harm. Indra, the supreme Self, is in himself indifferent to those who are opposed to him, and if he

undertakes their destruction, it is not on his own behalf, but in defence of his friends and worshippers (*Wilson*).

7. **Purukutsaya,** बहुभिरवक्षिप्ताय,—*Daya*; for immense good; for the support of a large number of people; for a large number of war-weapons (बहुशस्त्राय, राजपुरुषाय).

Sudase, in the region, where people give alms with generosity.

Amhoh, (अंहोः), of the kingdom worth having (प्राप्तस्य प्राप्तव्यस्य वा राज्यस्य —*Daya.*); also the evil-doers (II.26.4).

Hymn-64

2. **Rudrasya maryah,** men of or sons of Rudra (Perhaps it refers to *maruts*); *rudra* is the vital breath system (समष्टि प्राणस्य—*Daya*; *maryah*, mortals, —*Daya.*). (See रुद्रस्य सूनुम्, I. 64. 12).

Asurah, devoid of enlightenment (*Daya.*).

Satvanah, of such living beings as possessing might and valour. In mythology, *satvanah* represents the troops of demons attendant on Paramesvara or Siva.

8. **Pṛsatibhih,** पृषतीभिः with the spotted deer, which are the steeds of the Maruts; characterized with speed; speedy means of communication and transport (स्वगमनागमनवेगादि गुणैः —*Daya.*).

9. **Amatih,** it is one of the synonyms of *rupa* or appearance. (Nigh. III. 7).

Marutah, engineers and technicians शिल्प विद्याविद ऋत्विजः —(*Daya.*).

11. **Apathyah na,** on the best possible path (पथि भवः पथ्यः, सर्वतः पथ्य आपथ्यः —*Daya.*)

Sayana translates it as "like a chariot which drives over and crushes sticks and straws on the way. Wilson translates it as "as elephants", literally, "like that which is produced or occurs on the road."

12. **Ṛjisinam,** the one which has an ample capacity to hold or procure (प्रशस्तमुपार्जनं विद्यते यस्मिंस्तम् —*Daya.*); a vessel for the Soma juice also.

Hymn-65

The hymn consists of five stanzas or verses; but there is another type of reckoning also, in which the metre is *dvipada virat*, that is, a stanza of two lines not of four; and in such a case, the stanzas would be taken as ten instead of five.

1. **Guha**, meaning a cave or cavity. *Guha catantam* means pervading to the inner-most core or cavity. According to some it applies to the depths of waters, or to the hollow of the *asvattha* tree, in both of which Agni hid himself for a season.

Namah, a synonym of *anna*, edible grain (Nigh. II. 20); it also means respects and regards (*satkaram*).

2. **Ṛatasya deva anuvrate etc.**—The gods followed the traces of the fugitive; the search spread everywhere and the earth became like heaven (*Wilson*). The parable continues, "A fish revealed to the gods where *agni* had hidden"; according to the Taittiriyas. "he concealing himself, entered into the waters; the gods wished for a messenger to him; a fish discovered him". This and other such verses refer to the spiritual fire which lies hidden innermost in our cavity.

4. **Roma pṛthivyah**—Hairs on the earth. The entire vegetation —fruits, flowers, grasses and shrubs are known as hairs on the earth.

5. **Somah na vedah**—Creator like Soma. Just as Soma creates or causes useful plants to grow, so *agni* creates or extracts from them their nutritive faculty (*Wilson*). Perhaps, the *agni* alluded here is the fire of digestion, the heat of the stomach.

Hymn-66

For verses 7, 8 and 9 see Nir. X. 21.

1 **Takva na bhurnih**—Like a rider-bearing steed (*Wilson*); like a swift-bird (*Griffith*); like a hoarding-thief (*Daya.*); *takva*, a thief (Nigh. III. 24).

3. **Samatsu**, battles (Nigh. II. 17).

Duroka-socih, of unattainable or farthest brightness;

Kratur na nityah, like a vigilant sacrificer; *Kratuh*, intellect or action (प्रज्ञा कर्म वा— *Daya.*).

As the performer of a sacrifice takes care that nothing vitiates the rite, so Agni defends it from the interruption by Raksasas.

4. **Yamo ha jato, yamo janitvam**—*yamah*, the regulator of law (नियन्ता, II. 5. 1, also —*Daya.*), one who gives the desired object to the worshippers (यच्छति ददाति कर्मान् स्तोतृभ्यः, —*Sayana*), and thus a synonym of Agni. Indra and Agni are said to be born together, and hence are twins (*Yaska*, on X. 10); *yama* means a twin also. Yama is a synonym of air (I. 35. 6); of fire or Agni (SBr. VII. 2. 1. 10); Agni is one of the twins (*yama*), from simultaneous birth of Indra and Agni, according to Yaska. Being the supreme authority, Yama is a supreme commander of army (*Daya.* 1. 66. 4). Yama is so called because he governs (√यम्; Nir. X. 19 on X. 14.1).

Jata (जात) is said to imply all existing things, all manifested ones; *janitva*, (जनित्वा) those that will exist; the cause of birth etc. (जन्मादिकारणम् —*Daya.*). Both *jata* and *janitva* are identical with Agni as Yama, from the dependence of all existence, past, present or future, upon worship with fire (*Wilson*).

Jarah kaninam, जारः कनीनाम्, lover of maidens, because they cease to be maidens when the offering to fire is completed in the marriage ceremony.

Dayananda translates *jarah* as the sun, destroyer (हन्ता सूर्यः) of darkness or night. *Kaninam*, nights behaving as maidens, कन्येव वर्तमानानां रात्रीणाम् (*Daya.*).

Patih janinam, husband of wives; the protector of people (पालयिता जनानां प्रजानाम्, *Daya.*).

This stanza (I. 66.4) has been commented upon by the Nirukta (X. 21). Like a spear hurled, it inspires awe as the archer's arrow of bright appearance. Yama, indeed, is what is born, Yama, what shall be born; he is the maiden's lover, the matron's Lord.

Maiden's lover, i.e., one who causes maidens to be loved. Matron's Lord, i.e. one who causes matrons to be protected. Matrons have Agni as their chief deity, on account of their association with sacrifice.

5. **Caratha,** (चराथा), the movable; *vasatya*, (वसत्या), the stationary, the non-movable. The two words have been translated as animal and vegetable offerings by Sayana, which is wrong. Griffith trans-

lates : To him lead all your ways; may we attain the kindled God as cows their home at eve.

Dayananda associates both the terms with the mother earth, who is moving (*caratha*), and yet is an abode of rest for all people (*vasatya*).

Hymn-67

1. **Havyavat,** the bearer of oblations; the accepter and donor of gifts (यो ग्राह्य दातव्यान् पदार्थान् वहति प्रापयति सः —*Daya.*).

In the terminology of rituals, three types of *agnis* or fires are recognised: (i) *havya-vaha* or *havyavahana*, that which conveys offerings to the gods; (ii) *Kavyavaha*, or *kavya-vahana*, that which conveys them to the Pitṛs or Manes, and (iii) *saharaksas*, that which receives those offered to the *raksasas*, (*Wilson*). For *kavya-vahana*, कव्यवाहन, see Yv XIX. 65 and 66; one who receives excellent contributions from learned people. (*Daya.*).

2. **Guha,** the cavity, the seat of consciousness or intellect (गुहायां सर्वविद्यासंयुक्तायां बुद्धन्); (गुहा गूहतेः Nir. XIII.9 or 1.164.45)

3. **Guha Guham Gah**— Here *Guha* may mean any arid or rugged tract unfit for pasture, a place unfit for grazing, and which has been scorched up by Agni with impunity. Accordingly, the three words "guha guham gah" represent the attainment of the secret divine knowledge hidden or stored in the innermost cavity of human consciousness.

4. **Dame,** the peace-abiding home or dwelling (उपशमे गृहीते गृहे वा —*Daya.*). Wilson adds the following note to this verse : In building a house, worship is first offered to the edifice, and it is then put to use (गृहप्रवेश). So Agni is to be first adored, and then employed in any sacrificial rites.

Hymn-68

1. **Sthatuh-caratham**—Things movable and immovable, *sthavara* and *jangama* groups, स्थावरसमूहम् जंगमसमूहम् (*Daya.*).

4. **Manorapatye,** mankind; children of rational beings विज्ञानवतो मनुष्यस्य सन्ताने (*Daya.*).

Amurah=अमूढाः, i.e. wise, devoid of ignorance or folly (Nir. VI. 8 in reference to X.4.4).

Hymn-69

Devanam Pita putrah san—Dayananda translates *putrah* as the student or disciple, whilst *pita* is the teacher. The son becomes the father of the gods after having received the highest education. According to tradition, Agni, as the bearer of oblations, may be said to give paternal support to the gods, whilst he is their son as the presenter to them of sacrificial offerings. Griffith translates as "Father of Gods and yet their son wast thou."

Putrah, पुत्रः पुरु त्रायते । निपरणाद् वा । पुन्नरकं ततस्त्रायते इति वा; i.e. son is so called since either he very much protects by offering or *put* being the name of the hell, he the son, saves one from that. (Nir. II. 11).

Uso na jarah, like the lover of the dawn. The sun is the consumer (वयो हन्ता) of the age of dawn (*Daya.*).

2. **Pitunam,** of the cereals or grains (*pitu* is synonymous with *anna*, Nigh. II. 7 —*Daya.*).

3. **Durone,** in the house (*Daya.* ; Nigh. III. 4); in the sacrificial chamber (*Wilson*).

Ranvah, रमणीयः (*Daya.*) or रमयिता स्तुत्यो वा भवति (*Sayana*); becomes worth enjoying, pleasant, worth adoration.

Compare with V. 3.1—त्वमग्ने वरुणो जायसे त्वं मित्रो भवसि, thou art born as Varuna; thou becomest Mitra.

4. **Samanairnṛbhih,** with equal leaders or men; with men equal in learning and other acquisitions. (*Daya.*); with Maruts (*Wilson*).

5. **Uso na jarah,** (as in verse 1), the extinguisher of the dawn; *jarah*, (जारः), from जरयितृ, the causer of decay (*Sayana*); दुःखहन्ता सविता, the reliever of the dawn (*Daya.*).

Hymn-70

2. **Garbhah vananam**—He is the *garbha* [स्तोतव्यः, (or adorable), भन्तस्थः (the embryo) वा] or the internal germ of heat and life, in the waters etc., all which depend for existence upon natural or artificial warmth. —*Wilson*.

3. **Ksapavat**—The one having or possessing the extensive

nights, particularly bright and illuminating (क्षपा: प्रशस्ता रात्रयो विद्यन्ते यस्मिन् यस्य वा स: —*Daya.*); Lord of Nights. We have such texts also. आग्नेयी वै रात्रि: (Tai Br. II. 1.2.7), indicating that night is characterised by Agni (also अग्निर्ज्योतिर्ज्योतिरग्नि: स्वाहा, Yv. III. 6 and Tai Ar. IV. 10.5).

Hymn-71

Ketuh, the indicator, the causer of day; perhaps the Sun, enlightenment (प्रज्ञानम् —*Daya.*); *usrah*, rays.

3. **Aryah,** the possessor of wealth; the *vaisya* (*Daya.*), or the person who creates and distributes wealth.

The stanzas 2 and 3 are corroborative of the share borne by Angirasas in the organization, if not in the origination, of fire by attrition, and later on in the fire-rituals.

4. **Matarisvan,** a synonym for air or wind which, as if, breathes in the interspace (यो मातर्यन्तरिक्षे श्वसिति स वायु: —*Daya.*). Here, it may mean the principal vital air, *vyana* (मुख्य प्राण), divided (विभृत) into five airs, so denominated. Sayana quotes a dialogue in this connection ; To them said the *arista* breath, "Be not astonished, for I having made myself five fold, and having arrested the arrow, sustain (life)." (Prasna Up. II.3). The five breathes are : Prana, Apana, Vyana, Samana and Udana.

Jenyah—from √जन्, to be born; or from √जि, जये to conquer, and hence any agent that leads to victory (विजयहेतु: or जयति येन तम्—*Daya.*). We have in the Aitareya Brahmana (VI. 4) : the gods having awoke Agni, and placed him before them at the morning sacrifice, repulsed, with him in their van, the *asuras* and *raksasas* at the morning rite.

Dutyam, the function of an ambassador or messenger.

7. **Sravatah sapta-yahvih,** the seven great rivers flowing into an ocean (see I. 32.12).

Yahvih, the movements of blood, electricity etc. (*Daya*); it means a great woman (III. 1. 4, —*Daya*); *yah ah* is a synonym of *mahat*, great, Nigh. III. 3. It thus represents the great Lord too, I. 36. See also Nir. VIII. 8 : the word yahva is a synonym of great, i.e. gone (√*ya*, √ या) and invoked (*hu*, हु).

10. **Pura tasya abhisasteradhihi**—May you not spoil the affectionate and cordial relations of ours, handed down to us traditionally by our forefathers, and may you think of me before that source of destruction prevails.

Hymn-72

1. **Vedhasah**, the epithet is for the supreme creator, and is here associated with *sasvatah*, the eternal.

2. **Vatsam**, abiding affectionately in pleasures like children, the divine speech of the four Vedas (*Daya.*). वत्सं परि षन्तं (=परि सन्तम्) dear to us as a son (*Wilson*).

Amurah, अमूरा :=unbewildered=अमूढा: .

3. **Tisrah saradah**—for three years, for three autumns. शरद := शरद् ऋत्वन्तान् संवत्सरान्.

Sucayah, the pure (पवित्रम्). Sayana supplies *maruts*, for whom, it is said, seven platters are placed at the *agni cayana* ceremony, and they are severally invoked by appellations ईदृश्, अन्यादृश्, एतादृश्, प्रतिदृश्, मित:, सम्मित: and सभरा: (such like, other like, thus like, similar, measured, commensurate, harmonious). (Tait. S. IV. 6.5.5). In consequence of this participation with Agni of sacrificial offerings they exchanged their perishable for immortal bodies and obtained heaven. The Maruts are, therefore, like the *ṛbhus*, deified mortals (*Wilson* and *Sayana*).

4. **Rudriya**, dedicated to Rudra (one who punishes evil persons or enemies).

There is an allusion to the hiding of Agni. Rudra is Agni; the hymns of the gods are addressed to Agni, and are, therefore, termed as Rudriya. A legend in the Taittiriya sakha relates that during a battle between the gods and *asuras*, Agni carried off the wealth which the former had concealed; detecting the theft, the gods pursued the thief, and forcibly recovered their treasure; Agni wept (अरोदीत्) at the loss, and was thence called Rudra. (Tait. S. I. 5. 1. 1).

5. **Namasyam**, worthy of reverential adoration; God, teachers and elders (*Daya.*).

Abhijnu Namasyam namasyan, अभिज्ञु नमस्यं नमस्यन्, offering adoration kneeling upon their knees (अभितो जानुनी यस्य तम्,—*Daya.*). Compare

namasyam with Muslim *Namaz*, offered whilst kneeling upon knees.

6. **Guhyani pada(ni),** secret or mysterious steps. According to the ritualists, this refers to the Vedic ceremonies, arranged in three classes (each consisting of seven) i.e. (i) the *paka yajnas*, those in which food of some kind is offered, as in the Aupasana, Homa, Vaisvadeva, etc.; (ii) the *havir yajnas*, those in which clarified butter is presented, as at the *agnyadheya*, *darsa-purna masa*, and others; (iii) and the *soma-yajnas*, the principal part of which is the libation of the *soma* juice and other medicinal herbs, as at the Agnistoma etc. All these are comprised in Agni, because they cannot be celebrated without fire. (*Wilson*).

8. **Sarama**, the divine intellect (या सरान् बोधान् मिमीते सा —*Daya*.). One may again refer to the mystic parable; the sun, nourished by burnt offerings, is enabled to send down the rain, which supplies the rivers; the Angirasas recovered their cattle when carried off by *vala*, through the knowledge obtained by holy sacrifices; and Indra sent *sarama* on the earth, when propitiated by oblations with fire. Hence Agni may be considered as prime mover in the incidents. (*Wilson*).

10. **Aksi,** the two eyes, the internal and external eye; the eye of vision and the eye of inspiration अश्नुवते व्याप्नुवन्ति याभ्यां बाह्याभ्यन्तरविद्यायुक्ताभ्यान् ते—*Daya*.).

Hymn-73

2. **Vṛjanani,** forces (synonym of *bala*, Nigh. II. 9).

Didhisayyah—sustainer (धारक:, पोषक:).

5. **Samithesu,** in battles or wars (synonym of संग्राम, Nigh. II. 17).

8. **Chayeva,** like a shade. As any thing affording shade, keeps off heat of the sun, so Agni guards the world against affliction.

Hymn-74

3. Here Agni is the slayer of Vṛtra, and as such he is identified with Indra—the two names of one and the same Supreme.

Hymn-76

1. **Kena va te manasa dasema**—With what intent may we offer thee ? It is not possible to offer anything to the Supreme in return to His immense blessings showered on us.

2. **Ni sida,** sit down; always bestow on us your enlightenment (नित्यं श्रास्व:, —*Daya.*).

3. **Somapatim**—To the Lord of blessings and grandeur (ऐश्वर्याणां स्वामिनम्, —*Daya.*); an appellative of Indra (not very usual).

Haribhyam, the two driving forces (or steeds)—धारणाकर्षणाभ्याम् (centripetal and centrifugal).

Hymn-77

3. **Manasa,** with the mind; (विज्ञानेन, —*Daya.*). Sayana explains it as *namasa*, with reverence asserting that the letters *n* and *m* are transposed (मकार-नकारयोः स्थानविपर्ययः).

4. **Tana,** wealth (Nigh. II. 10).

Hymn-78

1. **Gotamah,** the learned and wise in plural. In verse 2, the text is with गोतमः in singular. Sayana uses the text in plural (गोतमाः) in the sense of singular on account of reverence (used honorifically) towards the great seer. It is not a proper name, as indicated by Dayananda. Gotamah=अतिशयेन स्तोतारः —*Daya.* (They who offer immense prayers).

Hymn-79

1. **Agni,** here a manifestation of lightning, takes part in the production of rain by piercing the clouds. The dawn is not concerned in the operation; but this is said, not to depreciate the excellence of Usas, but to enhance that of Agni (*Wilson*).

Satyah, (plural, fem.), sincere in thoughts, words and deeds.

3. **Nayan ṛtasya**—conducts through the most direct ways.

Dayananda translates the first *ṛtasya* as "of water" (उदकस्य), and the second one as "सत्यस्य" (of true nature, of direct).

Through direct ways, one may take as drinking, washing, bathing and the like.

5. **Purvanika,** the one possessing many armies (*Daya.)*. With many flames also (*puru*=many; *anika*=face or mouth).

7. **Gayatrasya,** of Gayatri-pragatha; or of pleasing treatment or behaviour (गायत्री प्रगाथस्य छन्दस आनन्दकरस्य व्यवहारस्य वा, —*Daya.*).

12. **Sahasraksah,** with a visual capacity of thousands of eyes (*Daya.*); having countless flames (*Sayana*), applied to Agni.

Hymn-80

For the verse 16 see Nir. XII. 34.

The burthen of the hymn is : *arcan nu svarajyam,* अर्चन्नु स्वराज्यम् —manifesting thine own sovereignty (*Wilson*); lauding thine own imperial sway (*Griffith*); सत्कुर्वन् आनुकूल्ये स्वस्य राज्यम् (*Daya.*); *arcana* means worship, adoration and respect. पूजयन् स्वस्य स्वामित्वं प्रकटयन् (*Sayana*).

3. **Nṛmnam,** wealth (synonym of *dhana*, Nigh. II. 10).

7. **Mayinam mṛgam,** one who covets to enjoy like a deceptive deer.

Mṛgah, (animal) is derived from √*mṛj*, √मृज्, meaning to go (Nir. I. 20).

10. **Paunsyam,** masculine attitude, effort; a synonym of strength (Nigh. II. 9).

Vṛtra, cloud, ignorance, nescience.

12. **Ayasah,** iron weapons; *vajra*, thunderbolt; adamantine power of justice.

Abhyenam vajra ayasah, many-edged iron thunderbolt.

14. **Tvastṛ,** sculptor (छेत्ता, —*Daya.*); one who inflicts injury upon enemies.

16. **Atharva,** one free from the vices of violence etc. (हिंसादिदोषरहितः, —*Daya.*).

Manuh, the wise (विज्ञानवान् —*Daya.*).

Dadhyan, the attainer of noble qualities (दधति यैस्ते दधत् सद्गुणास्तानञ्चति प्रापयति वा सः —*Daya.*).

In mythology, Manu is the progenitor of all man-kind; *Dadhyanc* is the same as *dadhici*, a well-known *ṛsi*, the son of Atharvan.

Hymn-81

1. **Madaya savase vavṛdhe,** augmented in strength and satisfaction. On this Sayana says: "a deity acquiring vigour by praise increases", that is, becomes more powerful. Dayananda translates *Indra* as "the head of an army". He increases (he is encouraged) for the good of his people (स्वस्य भृत्यानां हर्षकरणाय,—*madaya*) and for strength (*savase*). "Increases" is merely a literal rendering of "*vardhate*".

2. **Dabhrasya,** of the small (synonym of *hrasvasya*, Nigh. III.2).

3. **Kam hanah kam vasan,** destroy one (enemy) and enrich another (a friend)—*Daya.* Sayana and Wilson quote a legend in this connection. Gotama, the son of Rahugana, was the *purohita* of the Kuru and Sṛnjaya princes, and in an engagement with other kings, propitiated Indra by this hymn, who in consequence, gave the victory to the former. Sayana explains *kam*, whom, by *kancit*, anyone, some one; i. e., Indra gives the victory to whomsoever he is pleased with.

Hari (dual), horses of a chariot (*Daya.*).

4. **Kratva,** by intellect or action (*Daya.*); *ṛsvah,* the well-trained head of an army (*Daya.*).

Vajramayasam, the iron thunderbolt, adamantine determination.

5. **Rajah,** tiny small particles, particles in suspension; group of people (*Daya.*).

6. **Marta-bhojanam,** people's food, sustenance of people (*Daya.*).

9. **Vedah,** intellectual prosperity, treasure of wisdom; also the

one which imparts pleasure and prosperity (*Daya.*); (विन्दन्ति सुखानि येन and विज्ञानघनम्).

Hymn-82

1. **Ma-atatha-iva,** be not different; (be) not, as it were, non-such; i. e. according to Sayana, be not the contrary of that propitious divinity which thou has't always been to us.

The burthen of the hymn is: "*yojanvindra te hari*", therefore, Indra quickly yoke thy horses. (*Wilson.*); "Now Indra, yoke thy two Bay Steeds" (*Griffith*); also a request to the army chief to yoke horses to war chariot (*Daya.*).

4. **Patram Hariyojanam,** a place or patera filled with *hariyojanam*; the appellation of a mixture of fried barley, or other grain and Soma juice; well-yoked horses.

5. **Daksinah**, right-hand; *savyah*, left.

6. **Gabhastyoh,** reins of a horse in both hands (हस्तयोः —*Daya.*).

Hymn-83

1. **Vicetasah apah**. unconscious rivers; the sources of excellent knowledge (विशिष्ट ज्ञान हेतुभूतः, *Sayana*); *apah*, waters —*Daya.*

2. **Rajah,** the primary fundamental particles (सूक्ष्मं सर्वलोककारणं परमाण्वादिकम्,—*Daya.*).

Avah-pasyanti, they look down; Sayana adds *devah* to it;—the gods, who look down, it is said, upon the sacrificial ladle, *hotriyam*, well pleased to behold it filled with the intended libation. The text again, has only "as diffused light" (यथा रजः); the comment adds, "descends on earth". In the next phrase, we have, "the gods lead that which is pleased by the libation, and wished for them, either by progressive movements, or in an eastern direction (*prachair*, प्राचैः) as bridegrooms delight". What is so led, and whither? The ladle, *camasa*, the altar, *vedi*, as well as the bride or maiden, *kanyaka*, are filled up by the comment (*Wilson*). This refers to the brevity and obscurity of the entire hymn.

4. **Samya,** by peaceful means; *sami* is synonymous with *karma* (motion).

5. **Ajani,** was born; Sayana further adds: "the sun appeared, in order to light the way to the cave, where the cows were hidden."

Ajat, holds and then revolves (*Daya.*).

Usana-kavyah, brilliant or favoured son of the poets.

Pathah, paths, for the rising sun to travel.

In mythology, Usana Kavya is the name of a celebrated ancient *ṛsi*. The verse is regarded as obscure. Ludwig renders it "seek we to win by sacrifice the immortality which has sprung from *yama*". Yama here represents the rising sun.

Dayananda translates *yama* as the supreme God, the prime ordainer.

6. **Svapatyaya**=*su*+*apatyaya*, for the very affectionate progeny (*Daya.*).

Grava, clouds (Nigh. I.10); also stone for expressing Soma juices.

Barhih, enlightenment (*Daya.*); holy grass in a ceremony (*Sayana*); cushion grass; grass-mat; synonym of water, Nigh. I. 12; Dayananda translates as water; I. 116.1; V. 56.5; also interspace (*antariksha*, Yv, II.22—*Daya.*).

The words derived from *barhih* are *barhisadam* यो बर्हिष्याकाशे सीदति तं, यज्ञम्, Yv. XIX.32—*Daya*; यो बर्हिरन्तरिक्षे सीदति तम्, योगबलम् Yv. VII.12; *barhisadah*, the members of a venerable assembly (ये बर्हिष्युत्तमायां सभायां सीदन्ति ते, पित्रादयः—*Daya*. Yv. XIX.55); learned people.

Barhisi, बृंहन्ते वर्धयन्ते येन तत् बर्हिर्ज्ञानं प्राप्तं कर्मकाण्डं वा तस्मिन् —*Daya*. on Yv. II.18, i.e. in the place of holy acts, wherein knowledge may be acquired; any good behaviour or action, —*Daya*. on I.86.4; in technology and industry, *Daya*. on I.109.5.

Barhistham, learned people participating in sacred acts (बर्हिषि यज्ञे तिष्ठतीति तं, विद्वांसं जनम्—*Daya*. on III.13.1.)

Hymn-84

For verses 7, 8 and 15 see Nir. IV. 17; V. 17 and IV. 25 respectively.

7, 8. **Anga**, vocative, O dear, O friend (*Daya.*).

Ho ! (*Wilson*). Anga is also "*quick*", Nir. V. 17—The *anga* is a synonym of quick (*kṣipra nama*); it is gone as soon as it is calculated. It is usually an interjection of calling: Ohe! (Rosen); *Oh viens* (M. Langlois).

8. **Ksumpam-iva,** coiled up snake, यथा सर्पः फणम्- *Daya.*, or one sleeping in a ring, which is, therefore, killed without difficulty.

10. **Vasviranu svarajym,** (dwelling after, or according to his own dominion); expectant of his sovereignty (*Wilson*).—This is a burthen of three verses 10-12: Griffith renders this as "good in their own supremacy". भानुकूल्ये स्वकीयराष्ट्रे (*Daya.*); Dayananda translates *vasvih* as related to earth etc.

13. **Dadhicah**— ये दधीन् वाय्वादीनञ्चन्ति तान् i.e. is one who procures the sustaining elements like air etc. — *Daya.*

Asthabhih, non-stationary, ever-moving rays etc. (*Daya.*).
It is surprising to see that the above two words have given origin to the mythological parable. Dadhyanc, also named as Dadhica and Dadhici is a well-known sage, whose bones were utilized for the formation of a thunderbolt (*vajra*), used by Indra to kill the enemy. Sayana gives another version of the legend. Whilst Dadhyanc the son of Atharvan lived, the Asuras were intimidated and tranquilized by his appearance, but when he had gone to *svarga*, they overspread the whole earth. Indra inquiring what had become of him, and whether nothing of him had been left behind, was told, that the horse's head with which he had at one time taught the *madhuvidya* to the Asvins, was somewhere in existence, but no one knew where. Search was made for it, and it was found in the lake Saryanavat on the skirts of Kuruksetra; and with bones of the skull, Indra slew the Asuras or, as otherwise explained, foiled the nine times ninety, or 810 strategems or devices of the Asuras or Vṛtras.

Navatinava, or 90 × 9 = 810—Sayana accounts for the number by saying, that, in the beginning, the *asuri maya*, or demonic illusion

was practised in the three worlds for three periods in each,—past, present and future, whence it was ninefold; each being exerted with three *saktis* or energies, made the number 27; each of these again being modified by the three *gunas* (*sat*, *rajas*, and *tamas*) they become 81; and the scene of their display extending to each of the ten regions of space, the total reaches 81 × 10 = 810 = 90 × 9. This is purely an invention without any rationality in the legend. Dayananda reads as *nava-navatih* meaning 99 (i.e. 90+9).

15. **Tvastuh,** of the sun (as one of the names of the sun); of the sculptor (*Daya*—मूर्तद्रव्यछेदकस्य).

Apicyam, the (solar rays) found—This stanza has been discussed in the Nirukta (IV. 25). Indeed in this place, it is said, they thought of the ray separated from the sun; here in the house of the moon (also Av. XX.41.3, Sv. I.147; 2.265). In this place indeed the rays of the sun, together of their own accord, thought of the separated, i.e. disunited, removed, disconnected, or concealed (ray); there in the house of the moon.

This indirectly explains the fact that the moon shines only through the reflected light of the sun; so it is said, "the rays of the sun are reflected back in the bright watery orb of the moon," and again, "the solar radiance, concealed by the night, enters into the moon, and thus dispels darkness by night as well as by day."

According to the Nirukta II. 6, it is one ray of the sun (that named *susumna*) which lights up the moon, and it is with respect to that, that its light is derived from the sun. (See Yv. XVIII.40; S E. IX 4.1.9)—सुषुम्णः सूर्यरश्मिश्चन्द्रमा गंधर्वः.

16. **Kah,** who, and Prajapati both; *gah*, horses (steeds); also (भूमिः —*Daya.*); also the Veda. With Prajapati (*ka*) and the Veda (*gah*), Wilson renders it as: "Prajapati combines today with the burthen of the sacrifice the sacred words (the *Vaidika* words) that are affective, brilliant, essential, emitted from the mouth, animating the heart, and productive of happiness : the worshipper who fulfilled the object of such prayers, obtains life."

18. **Ṛtubhir-dhruvebhih,** according to the constant seasons. Various interpretations of the word *ṛtu* have been proposed : season; *ṛtus* as divinities presiding over sacrifices; *ṛtus* as the chief sacrifices, *prayajah*; ऋतवो वै प्रयाजः (Ts. I.6.11.5). Dayananda renders *ṛtu* as seasons like spring etc.

20. **Utayah,** actions like protection etc. (*Daya.*); also benefits, assistances. It has also been proposed to read *utayah*, shakers or agitators (कम्पयितारः) ; i.e. the cloud bearing winds or the Maruts.

Hymn-85

1. **Saptayah,** horses (Nigh. I. 14).

Rudrasya, of the Rudra, the breathing complex : also the brave (महावीर, —*Daya.*).

2. **Uksitasah,** wetted, drenched with rains (*Daya.*).

3. **Gomatarah,** sons of the earth, brave sons, whose mother is the earth (*Daya.*), or the cow.

Anuriyate ghṛtam, the waters follow their path ; i.e. the rains follow the wind.

5. **Arusasya,** of the horse (*arusah* is a synonym of *asva*, Nigh. I.14) — *Daya.*; also the radiant; as an epithet of the sun or the lightning, either of them being the source of rains.

9. **Tvastṛ,** artisan or sculptor, or the piercing sun (*Daya.*).

Vanam, arrow etc; lute (*Sayana*); a *vina* with hundred strings. *Dhamanta*, blowing would apply better for a pipe or a wind instrument.

11. **Utsa,** synonym of *kupa* or well (Nigh. III. 23 जिह्मम् उत्सम्, crooked well.

11, 12. **Gotama and his thirst** — A legend is associated traditionally, relating to Gotama, a *ṛsi*, who being thirsty prayed to the Maruts for relief, who thereupon brought a well from a distance to his hermitage. The same exploit is associated to the Asvins also (I.17.1).

Marut, the mortal, and hence men. (*Daya.*).

Tṛsnaje gotamaya, for a thirsty man of learning and wisdom, (*Daya.*).

Hymn-86

2. **Yajnaih va**, with or (without) sacrifices (*Sayana*, *Wilson*); with one's own or (others') sacrifices (noble duties of teaching etc.) —*Daya*.

3. **Ataksat**, have sharpened; have made very fine; possessed with sharpened or keen intellect (*Daya*.).

5. **Isah**, anything for attaining a target (इष्टसाधका:) ; rays (*Daya*.).

9. **Raksah**, an evil person (दुष्टकर्मकारी मनुष्य:) —*Daya*.

10. **Atrinam**, the spoiler of an immense pleasure (*Daya*.); devouring (भत्तारं राक्षसादिकम्, *Sayana*.)

Hymn-87

For the verse 6 see Nir. IV. 16.

2. **Kosah**, clouds (Synonym of मेघ, Nigh. I. 10).

3. **Ajmasu**, in battles or wars (synonym of संग्राम *Nigh*. II.17).

4. **Ṛnayava**, liberators from debt; the one who pays for others' debts (य ऋणं याति प्राप्नोति स: —*Daya*.); that is by making their worshippers wealthy (*Wilson*).

Hymn-88

For verses 1 and 5 see Nir. XI. 14 and V. 4 respectively.

1. **Maruts**—Dayananda has interpreted the word in several senses ; (i) It is a *pada-nama* in the Nighantu (V. 5); (ii) in the Unadi, it means a mortal being, (III. 25.13) mankind or wind : म्रियते मारयति वा स मरुत् मनुष्यजाति: पवनो वा (I. 94); (iii) it is a synonym of wind, or Vayu, अनेन गमनागमनक्रिया प्रापका वायवो गृह्यन्ते (I. 15.2); (iv) the head of an assembly (I. 87.2); (v) a learned person (V. 58.6); (vi) an artisan (V. 63.5); (vii) very powerful being (I. 167.9); (viii) the cosmic wind (Yv. 18.17); (ix) vital breath complex (I. 171.4); (x) a man moving with fast speed, supported by the Jnan Yoga (I. 85.6).

Sayana bases several of his interpretations on the Nirukta of

Yaska (XI. 13). *Ma-rutah*, of measured sound ($\sqrt{mi}+\sqrt{ru}$), or of measured brilliancy ($\sqrt{mi}+\sqrt{ruc}$), or they run very much (*mahad+dru*) (I. 88.1).

All the minor divinities that people the mid-air are said in the Vedas to be styled *maruts*, as in the text, "all females whose station is the middle heaven, the all pervading masculine *vayu* and all troops of divine gods are *maruts*."

4. **Utsadhim**—the tract of land which has water-wells in plenty (*Daya.*).

Gabhastyoh, in the arms.

Hymn-89

For verses 1, 9 and 10 see Nir. IV. 19; XII. 39; and I. 15 respectively.

3. **Purvaya nivida**, with an ancient text. *Nivid* is a synonym of *vac*, speech, or a text, (वेदवाण्याभिलक्षितान् निश्चितार्थान् विन्दति यया तया वाचा, —(*Daya.*).

Aryyamanam, the one who does justice (न्यायकारिणम्, —*Daya.*).

Bhagam, prosperous glorious (ऐश्वर्यवन्तम्, —*Daya.*).

Mitram, friend of all (सर्वंसुहृदम्, —*Daya.*).

Aditim, the one who provides all types of enlightenment and knowledge (सर्वविद्याप्रकाशवन्तम्, —*Daya.*).

Daksam, one with skill and strength in matters of knowledge (*Daya.*).

Varunam, the one possessing venerable qualities, and keeps vicious under control (वरगुणयुक्तम् दुष्टानां बन्धकारिणम्).

Somam, in the process of creation, the one who extracts out essences, and also one possessed with tranquility सृष्टिक्रमेण सर्वपदार्थाभिषव-कर्त्तारं, शान्तम्, (*Daya.*).

Asvina, pairs as one of student and teacher in the study of technology; or of fire and water, and so on (*Daya.*).

Sarasvati, the lady, well trained and educated; the divine speech, a learned lady. (*Daya.*).

According to Sayana, *bhaga* and *mitra* are the Adityas, and the later is specially the lord of day; as by text, मैत्रं वा अहर् (Tait. Br. I. 7.10.1), the day is dependent on *mitra*. Aditi is the mother of the gods (she is also *akhandaniya* or indivisible, and *adina*, self-dependent); *daksa* is called a *prajapati*, able (having the capacity) to make the world, or he is the creator (*hiranya-garbha*), diffused among breathing or living creatures, as breath or life, प्राणो वै दक्षः (Tait. S. II. V. 2.4), —Daksa verily is breath.

Asridh, from √sṛdh √सृध्, to dry up; undrying, unchanging; that is the class of Maruts.

Aryaman, is the sun (असौ वा आदित्योऽर्यमा) (Tait. S. II. 3.4.1), —he the sun is *aryaman*. Varuna is named from √वृ, to surround, encompassing the wicked with his bonds (पाशाः); he is also the lord of night; as by the text : *varuni ratrih*, वारुणी रात्रिः (Tait. Br. I. 10.1), —the night is dependent on Varuna. *Soma* is twofold : (a) the plant so called on earth, and the moon, a divinity in heaven. The Asvins are so termed either from having horses (अश्ववन्तौ), or from pervading all things, the one with moisture, the other with light, according to Yaska, who also states the question : who were they? which is thus answered: according to some, they are heaven and earth; to others, day and night; according to others, the sun and moon; and according to the traditionalists (*aitihasikas*), they were two virtuous princes (Nir, XIII. I). They are the foremost amongst the celestial deities (द्युस्थाना देवताः).

6. **Tarksyah**, worth knowing and attaining supreme self (तृक्षितुं वेदितुं योग्यस्तृक्ष्यः —*Daya.*). According to Sayana, the term is patronymic, implying son of Triksa, Garuda. He is termed in the text as *arista-nemi*, —he who has unharmed, or irresistible (*arista*), weapons (*nemi*).

Dayananda interprets *aristanemi* as "अरिष्टानां दुःखानां नेमिर्वज्रवच्छेत्ता" (*nemi* is synonymous with *vajra*, Nigh. II. 20), that is the one who pierces pains like a thunderbolt.

10. **Aditih**, one free from birth and death, (*Daya.*); independent; indivisible. Here, according to some, the word stands for the earth, or the mother of gods (*Sayana*). According to Yaska, the hymn declares the might of Aditi—अदितेर्विभूतिमाचष्टे (Nir. IV. 23), or, as Sayana, says "Aditi is hymned as the same with the universe."

Panca-janah—The five organs of senses (*Daya.*) and soul also.

Also five classes of men (the four *varnas* and the fifth category of outcastes). (Brahmana, Ksattriya, Vaisya and Sudra, and rest of the people like *nisada*, who do not submit to this discipline.) The other five groups are : gods (*deva*), men (*manusya*), *gandharva* (including *apsaras*), serpents (*naga*) and manes (*pitṛ*). In the Nirukta, we have *gandharva, pitṛ, deva, asura* and *raksas*. (Nir. III. 8).

Hymn-90

For verse 1 see Nir. VI. 21.

1. **Aryaman**, one who stands for and imparts justice; the Lord of Justice (न्यायकारी—*Daya.*). (Aryaman is said to be the sun, in his function of separating day from night.)

Ṛjuniti, one with straight-forward policy or attitude.

Varunah, venerable; with excellent qualities of head and heart (श्रेष्ठगुणस्वभावः—*Daya.*).

Mitrah, friendly and generous to everyone (सर्वोपकारी—*Daya.*).

4. **Pusa**, sustainer (पोषकः—*Daya.*).

5. **Pusan**, one who sustains with enlightenment, knowledge or education (*Daya.*).

Visnu, pervader; one who pervades through all learnings (*Daya.*).

Evayavah, by which the entire behaviour is known is *evah*; and by which everything is attained and realized is *yati*. (एति जानाति सर्वव्यवहारं येन स एव बोधस्तं याति प्राप्नोति प्रापयति वा तत् सम्बुद्धौ—*Daya.*).

Sayana interprets the term as troop of Maruts from their going with horses (एवैः).

9. **Sam** occurs five times in the stanza, generally meaning : "*be propitious*". Dayananda elaborates it as (i) happiness-giving (सुखकारी); (ii) peace-giving (शान्तिप्रदः); (iii) (prosperity-giving (ऐश्वर्यसौख्यप्रदः); (iv) health-giving (आरोग्यसुखदः) (v) enlightenment-giving (विद्याप्राप्तिप्रदः)

Urukramah, one having to his credit innumerable acts of valour. (*Daya.*).

In this verse, as in the earlier verses, *mitra*, *varuna*, *aryaman*. *indra*, *bṛahaspati*, *visnu* and *urukrama* are the epithets and attributes of one and the same Supreme Self, in as much as they are the epithets and attributes of a benevolent teacher, instructor, leader or the head of a state.

Hymn-91

2. **Nṛcaksah**, the enlightened ones (like eye) amongst people. (नृषु चक्षो दर्शनं यस्य सः, — *Daya.*).

3. **Te varunasya rajnah**—The stanza is addressed to Soma, the Delightful Lord,.. *Rajnah* is the Lord of all, or shining with wisdom and knowledge; *varunasya*, of the venerable.

Sayana even seems to interpret Varuna as that which is enclosed in a cloth, or the Soma plant that has been purchased for a sacrifice.

4. **Dhamani**, name, birth and abode (नामजन्मस्थानानि,—*Daya.*).

Rajan Soma, illustrious Soma; royal (the same in stanza 5, as *satpatis tvam raja*, "the sovereign of the pious". Sayana renders it as "the king of Brahmanas".

15. **Urusya**, save, protect (उरुष्यती रक्षाकर्मा, Nir. V. 23).

16. **Samgatha**, synonym of battle (संगथ संग्राम, Nigh, II.7).

20. **Sadanyam**, material worth using in house-building (*Daya.*).

Vidathyam, essentially related with Yajna (sacrificial acts) and defence (*Daya.*).

Sabheyam, essentially related with assembly.

22. **Gah**, sense organs, or rays (*Daya.*).

23. **Gavistau**, pertaining to the movements of rays; pertaining to an empire (a compound of *go* (गो) and *ista* (इष्ट).

Wilson refers to the confusion in the hymn between Soma, standing for the moon, and Soma standing for the medicinal plant.

The verse 22 is perhaps definitely for moon since it alludes to the function of scattering darkness by light (त्वं ज्योतिषा वितमो ववर्थ).

Hymn-92

For verses 1 and 13 see Nir. XII. 7 and XII. 6 respectively.

The entire hymn has the beautiful description of the dawn, in relation to the sun, and the darkness.

1. **Usasah**, the plural, used honorifically (Nir. XII.7). It does not mean different deities presiding on dawns.

Yanti matarah, progressed mothers; *matṛ* means maker or author of light (गावो गमनात् : भस्मीरारोचनात् मातरो-भासो निर्मात्र्यः—Nir. XII.7).

4. **Nṛtuh-iva**, parts played like an actor; *nṛtuh* may also mean a barber, since he cuts the hair (*Sayana*) or a dancing girl—(Usas display graces like a dancing girl.). यथा नर्तको रूपाणि धरति तथा,—*Daya*.).

5. **Divo duhita**, the daughter of the sky (or the sun—*Daya*.).

10. **Svaghniva**, like a hunting she-wolf, which devours dogs and deer (*Daya*.); like the wife of a hunter, व्याध-स्त्री (*Sayana*); the wife of a dog-killer (*Wilson*).

11. **Svasaram**, night, resembling a sister (भगिनीस्वरूपा रात्रिम्,—*Daya*.).

Yosa jarasya, wife or beloved of the sun (*Daya*.); जारस्य लम्पटस्य रात्रेर्जरयित: सूर्यस्य वा—*Daya*.). (*jara*, meaning the causer of the decay, or disappearnace of night; and hence the sun).

13. **Vajinivati**, one with excellent actions or plentiful food (*Daya*.).

17. **Asvina**, pair of fire and air (*Daya*.); of the sun and the moon (*Sayana*; also Nir. XII.1).

Hymn-93

4. **Bṛsayasya sesah**, the left-overs of the coverer (आच्छादकस्य अवशिष्टो भागः—*Daya*). Sesa is synonymous with *aptya* (offspring) (Nir. III.2). Bṛsaya is also a synonym of Tvastṛ and so it means **Vṛtra**,

the offspring of Tvastṛ. Agni and Soma are the two vital breaths, *prana* and *apana*, the separation of which from Vṛtra was the approximate cause of his death (*Sayana*). *Agnisoma*, according to Dayananda are air and electricity.

Panim, practice (व्यवहारम्—*Daya*.).

5. A Vedic legend in this connection is as follows :
The rivers were defiled by the dead body of Vṛtra, which had fallen into them; their waters were consequently unfit to bear any part in sacred rites until they were purified by Agni and Soma, i.e. by offering the libations of Soma juice to fire.

6. **Matarisva**, the air or wind of the interspace.

Syena, speedy horses, or hawk. There is a legend developed on this stanza during the allegorical ages of mythology. It relates that Vayu brought Agni from heaven at the desire of Bhṛgu, when performing a sacrifice; Soma was brought from *svarga*, on the top of Mount Meru by Gayatri, in the shape of a hawk. These are clearly allegorical allusions to the early use of fire and the Soma plants in the Vedic rituals.

Hymn-94

For verses 2 and 15 see Nir. IV. 25 and XI. 24 respectively.

Agne sakhye ma risama vayam tava, this is the burthen of the stanzas 1-14. Let us not suffer injury, Agni, through thy friendship (*Wilson*); let us not, in thy friendship, Agni, suffer harm (*Griffith*).

6. There are several terms used in this stanza, which later on became technical terms in the fire-rituals. *Agni* is identified with the chief of the sixteen priests engaged at solemn sacrifices. He is the *adhvaryu* (reciter of the *yajus*), or the presenter of the offerings; he is the *hotṛ*, or the invoking priest; he is the *prastotṛ* or the *maitra-varuna*, whose duty is to direct the other priests what to do and when to perform their functions; he is the *potṛ*, or the priest so termed and the family or heriditory *purohita*; or the *purohita* may be the same as the *brahma* of a ceremony (*Wilson*).

Hymn-95

For the verse 5 see Nir. VIII. 15.

1. **Dve virupa**—It refers to two (night and day), with darkness and brightness as opposed characters (*Daya.*). Day is said to be the mother of fire which is then, as it were, in an embryo state, and is not fully manifested or born until it is dark. So the sun is in the womb of night, and is born, or shines, in the morning; *hari* or the sun, being manifested in the morning, is then to be worshipped or glorified. (Dayananda translates *hari* as *moon*, which takes away the heat). *Agni* shining at night, is to be worshipped in the evening (तस्मादग्नये सायं हूयते सूर्याय प्रातः - Tai. Br. II.1.2.6), which is rather at variance with the preliminary statement, that *agni* of the hymn is the one entitled to a share of the morning oblation (उषसि प्रातःकाले हविर्भाग्योऽग्निरस्ति स देवता —*Sayana* in introduction to this hymn.); therefore, it is said, the *agni* is that endowed with the properties of dawn: or it may be the simple, discrete Agni (औषस गुण विशिष्टोऽग्निः शुद्धोऽग्निर्वा—*Sayana*). Dayananda gives the deveta of the hymn as सत्यगुण-विशिष्टोऽग्निः शुद्धोऽग्निर्वा. Therefore, one may treat *agni* as identical with Hari, which means the sun (हरि रसहरण-शील आदित्य:), since he takes away water and saps.

2. **Dasemam**=*dasa*+*imam*; *dasa* is the same as *disa*, or ten cardinal directions or ten regions of space, which generate the electrical fire or lightning, as an embryo in the clouds, through the agency of winds (अग्नेर्हि वायुः कारणम् वायोरग्निः etc. Tait. Ar. VIII.1).

According to Rosen, *dasam* or ten stands for ten fingers, which generate *agni* or fire through the act of attrition, as an embryo in the sticks. (Sayana gives both interpretations).

Vibhṛtram, the sustainer of several actions (*Daya.*). It may also mean deposited in all creatures; that is, in the capacity of the digestive faculty, which is referred to the action of natural heat. (*Wilson*).

3. The stanza indicates three sources of fire (three birth places):

(i) one in the ocean, (समुद्र), as submarine fire (बडवानल).
(ii) one in the heaven (द्यौ), as the sun (आदित्य).
(iii) one in the interspace (*apsu*, *apah* being a synonym of *antariksa*, Nig. I.3) as lightning (वैद्युताग्नि).

Dayananda, by *trini*, त्रीणि, takes past, present and future, the three divisions of time. The *ahoratra* (pair of day and night) as three steps, one in the heaven (दिव्ये), one in the ocean (समुद्रे), and the last in the interspace (अप्सु). The seasons are set up also on the same basis and so are the points of the horizon indicated.

4. **Matṛh janayata**—He begets his mothers (nights protecting as mothers—*Daya*). According to others, *agni*, in the form of lightning, is the son of the waters collected in the clouds, and those waters he is said to generate by the oblations which he conveys, for we have in the Manusmṛti (III.76)—"oblations offered in the fire ascend to the sun, rain is produced from the sun, corn from rain and thence spring the mankind."

Bahvinam apasam upasthat, issues from the ocean. Agni is said to rise in the morning in the form of the sun out of the ocean. Dayananda, however, interprets as "जलानां समीपस्थ व्यवहारात्", by the closest relationships of several factors (बह्वीनाम्) like celestial space, earth, or cardinal points etc.

5. **Jihmanam urdhvah,** above, on the side, or on the tip of the crooked waters. (*jihmanam*, crooked, *urdhvah* above or on the tip (*Daya.*). Agni here is the lightning, which appears on the skirts of the unevenly disposed or undulating rain falling from the clouds. (*Wilson*).

Simham prati josayete. Approaching the lion (or violent wild animal—*simham*=*himsakam*). Sayana applies the term *simham* to Agni, to imply his ability to suffer or be overcome (सिहं सहनशीलमभिभवन-शीलं तमग्निम्).

6. **Ubhe,** in both (heaven and earth, —*Daya.*); it may be two pieces of wood rubbed together to produce fire or flame.

8,9. **Budhnam,** the knowledge pertaining to vital forces (प्राणबल) —*Daya.* It is also a synonym of interspace, or *antariksa*, as being the source of rains.

10. **Navasu prasusu,** in the new-sprung parents; (in the newborn people,—*Daya.*). According to Sayana, it represents *osadhis* or the annuals or the cereals, which ripen after the rains, and bear food, being impregnated by the terrestrial *agni*.

Hymn-96

For verses 1 and 7 see Nir. VIII.2 and IV. 17 respectively.

1. **Agnim,** Dayananda uses the term in the sense of fire and

adorable God both.

Apasca mitram dhisana ca—*Apah* may mean waters or vital breaths; *dhisana* is pure intellect (*prajna*, प्रज्ञा); it may be *voice*, (*vak*, वाक्) too. According to Sayana, *agni* alluded to is the ethereal or electric fire, combined at its production with rain and sound.

Dravinodam, giver of wealth (*Daya.*).

2. **Ayoh,** from the eternal cause (सनातनात् कारणात्); according to Sayana, it is another name of Manu.

Nivida, वेदवाचा, the divine speech of the Veda.

3. **Prathamam**—The foremost creator of the entire universe. (*Daya.*); *mukhya* or chief (*Sayana*).

5. **Sisumekam,** to one infant; it refers to *agni* which is constantly nourished by mothers day and night (नक्तोषसा), or another pair of mothers, *dyava-ksama*, heaven and earth.

Hymn-97

Apa nah sosucadagham, may our sin be repented of (*Wilson*), or "let our sin pass away from us, and light upon our adversaries"; or, "let our sin, affected by grief, perish" (*Sayana*). "May our sin, accrued through the weaknesses of thoughts, words and deeds be punished for our purification" (*Daya.*). अप=दूरीकरणे; शोशुचत्=दूरीकुर्यात् अघम् =मनो-वाक्शरीर-जन्यं पापम्).

4. **Pra jayemahi vayam,** may we obtain posterity; *surayah*, men of learning.

Hymn-98

For verse 1 see Nir. VII. 22, 23.

1. **Vaisvanara,** supreme Lord, the inspirer of all people; also the metabolic fire (or even electric fire)—*Daya.*; also the one who rules over all (*visva*) men (*nara*); on the *ceremonial* side, the one who conducts *nara* or men to another region; either to heaven through oblations, or possibly to future life through the funeral fire; on the

social side, the one who is reputed to be the world citizen, leader of all people (the man belonging to all) (सर्वेषां जीवानां नेता—*Daya.*).

Yatate suryena, accompanies the rising sun; one who exerts with the assistance of the sun, or the *prana* (*Daya.*). [Either as the combined heat with solar radiance, or, it is said, that at the rising of sun, in proportion as the solar rays descend to earth, so the rays of the terrestrial fire ascend, and mix with them (*Wilson*).]

2. **Pṛstah,** worth being questioned, addressed, or invoked (विदुषः प्रति यः पृच्छ्यते—*Daya.*). *Vṛsta*, explained by *sampṛsta*, in contact with, or *nihita*, placed or present in the sky (*divi*). It refers to *agni* which is present in the sun; on the earth, in the sacred and domestic fires and in herbs or annuals, as the cause of their coming to maturity. According to Dayananda, it refers to God as the venerable Lord worth being invoked, or the physical fire.

3. **Maghvanah,** any one, in possession with the most respectful treasure of knowledge (मघं परमपूज्यं विद्याधनम्,—*Daya.*). [It has been stated that this word *maghavanah* cannot be the accusative plural (which would be मघवतः or मघोनः) (मघवानः=मघवन्तः=धनवन्तः, i. e. wealthy)].

Rayah, knowledge, or the royal prosperity (विद्याराजश्रियः —*Daya.*) or riches.

Hymn-99

For the verse I, see Nir. VII. 20.

This hymn is notable in the sense that it has only one stanza. May the adorable Lord convey us, as in a boat over a river or ocean, across all wickedness, vices and pains (*durita*).

Hymn-100

Marutvanno bhavatvindra uti—This is the burthen of the hymn for ι-15 stanzas. May Indra, associated with the Maruts be our protection (*Wilson*); may Indra, girt by Maruts, be our succour (*Griffith*).

1. **Vṛsa,** the cause of rains (*Daya.*); showerer of desires; *vṛsnyebhih samokah*, co-dweller with rays; co-dweller with all energies.

4. **Angirobhih,** with the essence of body or life, or breathings (अंगेषु रसभूतैः प्राणैः सह—*Daya.*).

Vṛsa, bountiful; *sakha,* friend; *rgmi*, well-versed in the Ṛgveda; *jyestha*, predominent; *gatubhih*, possessed with learning and education.

6. According to the traditionalists, the *varsagiras* (वार्षगिराः) (the sons of *vṛsagira*, वृषागिर) are supposed to pray to Indra that they might have enough daylight, in which to attack their enemies, and to recover the cattle that had been carried away by them, or that the light may be withheld from their opponents (*Wilson*).

8. **Andhe cit-tamasi,** in the dim darkness of thoughts (darkness of understanding). May the effulgent Indra give the light of knowledge (*jyotih*) to darkness of understanding.

10. **Kṛstibhih,** through culture; through the technical skill (विलेखन-क्रियाभिः—*Daya.*).

11. **Jamibhih,** in the company of friends and allies.

Ajamibhih, in the company of enemies and adversaries.

12. **Pancajanyah,** five classes of people—(i) teachers of learning, (ii) preceptors, (iii) councillors of government, (iv) people of defence, and (v) authority of administration—*Daya.*; or the people belonging to four *varnas* and fifthly, the out-castes or *nisadas* or foreigners not governed by the set laws.

14. **Sim**—the code of conduct; the limits set for discipline (धर्म-न्याय-मर्य्यादा-परिग्रहे—*Daya.*); from all sides (सर्वतः—*Sayana*).

16. **Nahusisu viksu,** amongst the childern of these people (नहुषाणां मनुष्याणामिमास्तासु प्रजासु—*Daya.*); amongst human hosts, *nahusa*=man; *vis*=man (people designated as an army —*Sayana*).

18. **Shimyun,** peaceful beings; law-abiding persons (*Daya.*); enemies (*Sayana*—शमयितॄन् वधकारिणः) and *raksasas*, perhaps races, not subjected to the Vedic culture.

Dasyun, to the wicked (*Daya.*).

Hymn-101

For verses 1, 4 and 10 see Nir. IV. 24; V. 15; and VI. 17.

Marutvantam sakhaya havamahe—This is the burthen of the hymn for stanzas 1-7; we invoke to be our friend, Indra, who is attended by the Maruts (*Wilson*); —him girt by Maruts, we invoke to be our friend (*Griffith*).

1. **Ṛjisvina,** (derived from *ṛju*, simple, not crooked, straight, *svanah*=*vṛddayah*, development, improvement), by the straight-forward or simple acquisition in learning (*Daya.*).

Kṛsna-garbha, by the people well-versed in the sciences of lines, curves i.e. of geometry (*Daya.*, from √कृष् to draw lines); the traditionalists translate as the pregnant wives of Kṛsna. The legend goes to say that Ṛjisvan was a king friendly to Indra, and Kṛsna was a demon or *asura*, who was slain together with his wives, that none of his posterity might survive. Kṛsna also means black=a dark cloud=*vṛtra*; or dark-complexioned aborigines. (All imaginative).

Mandine, to the one, worthy of praise and laudations. (मन्दी मन्दते स्तुतिकर्मण:—Nir. IV. 14), for the one happy, or the one who imparts happiness to others (*Daya.*).

2. **Sambara** and **Pipru,**—Traditionalists regard them as the *asuras*, the latter is also styled as *avratam*, not performing, or opposing *vratas* or religious rites.

Dayananda translates *sambaram* as अधर्मसम्बन्धिनम्, or related to vicious acts, and *piprum* as उदरम्भरम्, or one who cares to fill his own belly; so selfish.

Susnam asusam, to the dryer up, who is without being dried up, who cannot be absorbed; (*Daya.*; *susnam* is strong and powerful बलवन्तम्), and *asusam* is 'devoid of sorrow', and hence joyous.

3. **Sascati,** attains, reaches (a *gati* karma, Nigh. II. 14).

4. **Vadhah,** a thunderbolt (a synonym of *vajra*, Nigh. II. 20).

5. **Brahmane,** one learned in the four Vedas (*Daya.*). For *angiras* (*Sayana*), who was regarded as one Brahmana class.

Cows were stolen from the *Angirasas*, it is so said.

7. **Rudranam,** one who like the breath-complex, makes everyone weep at the time of death, be he virtuous or vicious (*Daya.*; also *Sayana*, amongst several other interpretations).

Indra is said to be radiant through the identity with the sun, and the Rudras to be the same as the Maruts, in their character of vital air or *prana*. (सर्वेषां भूतानां प्राणानादायोदेति—Tait. Ar. I. 14.1). When *pranas* go out of the body, i.e. when one dies, the relatives start weeping, and hence also *rudra* is *prana*.

8. **Parame, (madhyame),** and **avame,** this might refer to three fires : the sun in the heaven, lightning in the mid-air, and fire, sacred or domestic, on earth. The three may refer to three positions or status—the highest, the middle one and the lowest (*Daya.*).

Adhvaram, the peace-loving sacred duties as of teaching and learning professions (अध्ययनाध्यापनाख्यमहिंसनीयं यज्ञम् —*Daya.*); *yajnam*=noble sacrifice, devoid of cruelty and violence.

10. **Sipre,** the givers of all comforts, and hence the pair of heaven and earth (dual number)—(Nigh. a *pada-nama*, IV. 1).

Hymn-102

2. **Dyava-ksama,** light (celestial) and earth together (*Daya.*); *pṛthivi*, mid-space or *antariksa* (*Daya.*).—(Nigh. 1.3, a synonym of *antariksa*).

3. **Sangame=samgrame** (Nigh. II.17), in war or in battle.

4. **Bhare-bhare = samgrame-samgrame** = on every battle (*Daya.*).

10. **Sam sisimasi,** crush the enemies to powder, to pulverize the enemies (शत्रून् सूक्ष्मान् जीर्णान् कुर्मः —*Daya.*).

Hymn-103

1. **Paracaih,** accompanied with an external sign (बाह्य चिह्नैर्युक्तम्

—*Daya.*); as if present (*Sayana*, अभिमुखमेव); also averted or inverse.

Sam-pṛcyate—joined together; are in combination with. It is so said that the sun and fire are equally the lustre of Indra, the venerable Lord. In the day, fire is combined with the sun; in the night, the sun is combined with fire.

2. **Rauhinam,** clouds produced in the Rohini constellations (*Daya.*). *Ahi*, *vṛtra* and *rauhina* are clouds, perhaps of different forms and hues (clustered, wide-spread. and very high). A purple or red cloud may be a *rauhina.*

3. **Dasyave,** for the vicious people; *Aryan*, to the noble people.

Dasih purah, cities belonging to vicious people in particular (to the undeveloped or under-developed).

4. **Nama bibhrat,** possessing a name; full of glory; also full of water. (Nigh. I. 12; *nama* is a synonym of *udaka* or water).

Nama dadhe—attains a reputation or name.

Manusaima yugani (*Daya.*), these years of men (*Daya.*); these ages of men (*kṛta*, *treta* etc.)

5. **Srat,** a synonym of *satya*, truth (Nigh. III. 10).

Asvan, big objects (*Asva* is a synonym of *mahat*, big or great, Nigh. III. 3).

8. **Sambarasya,** of a rain-bearing cloud ready for precipitation; also of a mighty enemy (also a synonym of *bala* or strength—Nigh. II.9).

Hymn-104

1. **Prapitve,** at the attainable place or time (*Daya.*), see Nir. III. 20; *prapitve* (arrived at) and *abhike* (approached) are synonymous.

2. **Manyum,** anger (Nigh. II. 13); *dasasya*, of the attendant.

3. **Ketavedah**, *Keta* is synonymous with *prajna* (intellect, Nigh. III. 9), the one who has known the place of wealth.

Kuyava, vicious, villain.

Ksira, water (Nigh. 1.12).

Siphayah, rivers.

4. **Uparasya**, of the cloud (*uparah*, a synonym of cloud. (Nigh. I.10). *Ayoh*, worth attaining (*Daya.*); *ay*, to go; also a vagrant.

Kulisi and virapatni—They have been regarded as unidentified rivers. Kulisi, protected by *vajra* or solar rays from drying up. (कुलिशीवज्रेणाभिरक्ष्या—*Daya.*).

Virapatni, the one whose lord is brave; in the context here, it means a *river*, whose lord is ocean.

6. **Indriyaya,** of the wealth (*indriya* = *dhana* = **wealth, Nigh.** II. 10).

Hymn-105

For verses 5, 8, 17, 18 and 19 see Nir. V. 16; IV. 16; VI. 27; V. 21; and V. 11 respectively.

1. **Apsu-antara**, in the midst of vital airs; *candramah suparnah*, graceful moving. सुपर्णः = शोभनपतनः (*Sayana*); शोभनं पर्णं पतनं गमनं यस्य (*Daya.*); the well or elegantly going; or it may mean, connected with the ray of the sun called *suparna*, the combination with which gives moon its light.

Vittam me asya rodasi, heaven and earth, know of this of me; be aware of this my state of affairs. Traditionalists have been erroneously referring this passage to the legend of Trita, lying at the bottom of the well, (Ṛv. I.52.5), which being covered over, shuts out from him all visible objects. On the spiritual plane, Trita is the light of the conscience, lying hidden under a cover of ignorance and neglect.

Vittam me asya rodasi is the burthen of the hymn for stanzas

1-18. "Ḥeaven and earth, be conscious of this (my affliction)"—*Wilson*. "Mark this my woe, ye Earth and Heaven"—*Griffith*.

4. **Avamam sah,** the first amongst gods; *Av*=to protect; also first or best, and also the latest (रक्षादिसाधकमुत्तममर्वाचीनं वा—*Daya*). Please compare with अग्निर्वै देवानामवमः (Ait. Br. I.1), meaning, Agni the first produced of all gods; अग्निर्मुखं प्रथमो देवतानाम् (Ait. Br. I.4).

6. **Varuna and Aryaman**—Varuna is the obstructor of evil (अनिष्ट-निवारकः); also water etc. in the effective form (*Daya.*); *aryaman*, the restrainer of enemies (अरीणां नियन्ता); the sun (*Daya.*).

8. **Muso na sisna**—Rats gnawing and licking impure threads (*Daya.*). Weaver's threads, which according to Sayana, have been steeped in rice-water, to render them more tenacious, and which are, therefore, palatable to rats. We may also render it as: "As a rat gnaws, or licks, its tail, having just dipped it in oil or grease". For thickening threads by starch; see also Manu, VIII. 397.

9. **Nabhih,** navel (शरीरमध्यस्था सर्वप्राणबन्धनाङ्गम्—*Daya.*). The centre of gravity of body; connected with seven vital airs. Sayana refers to the solar rays with seven vital airs abiding in the ruling spirit (तेषु सूर्यरश्मिष्वध्यात्मं सप्त प्राणरूपेण वर्तमानेषु). This might be alluding to the mystic practice of contemplating the umbilical region as the seat of the soul (धारणा in the नाभिचक्र).

Aptyah, son of the waters; the best amongst the truthful persons of authority (यः आप्तेषु भवः सः—*Daya.*); or *apam-putra*, son of the waters (insertion of *t* (त्) is an anomaly, then. आप्यः, not आप्त्यः).

10. **Pancokshanah,** the five shedders of benefits. The fives have been thus enumerated:

Dayananda: Agni, Vayu, Megha, Vidyut and Surya (fire, air, cloud, lightning and the sun.)
Ṛgveda: Indra, Varuna, Agni, Aryaman and Savitṛ. (I. 107. 3)
Satyayana: Five glories in five worlds: Agni (on the earth), Vayu (in the interspace), Aditya (in heaven), Candrama (amongst stars) and Vidyut (in water).
Taittiriyas: Agni (on earth), Vayu (in interspace), Surya (in heaven), Chandrama (amongst directions), and Nakshatras (in Svarloka).

11. **Vṛkam**—Electricity or *vidyut* (*Daya.*); a wolf according to

others; alluding to a story of wolf who was about to swim across a river to devour Trita, but was deterred by the brightness of the solar rays. Yaska interprets *vṛka* as moon, and *apah*, the firmament. (See stanza 18 also).

18. **Tasta,** a carpenter, *taksaka* or *silpi* or artisan (*Daya*); *Ma sakṛt*, me once=*masa-kṛt*=month-maker.

The moon having contemplated the constellations going along the path of the sky, became united with one of them paying no attention to Trita in the well. (*Wilson*).

Hymn-106

3. **Pitarah,** learned people (*Daya*); the *agnisvattas* and others, *Sayana* (Manu. III. 195).

4. **Pusanam,** the sustainer of the body and the soul (*Daya*); the sustaining God (पोषकं देवम्—*Sayana*).

5. **Manurhitam,** the one generous towards mind or thoughts. *Sam yor yat-te manurhitam*, implanted in thee by Manu; the good or blessing of those two (शं योः) (things or properties) which was placed in them by Manu (*Wilson*); शं योः=सुखं धर्मार्थमोक्षप्रापणम् (*Daya.*), that one which procures pleasure or *dharma* (righteousness), *artha* (wealth) and *moksa* (emancipation).

6. **Kutsa,** the one accomplished with adamantine knowledge and enlightenment, or the one who chisels and cuts objects. (Kutsa, a synonym of *vajra*, Nigh. II. 20). The word *kutsa* is derived from √कृत्, to cut. It is also the name of a seer (Nir. III. 11). A seer is a composer of hymns, says Aupamanyava. Further, it has the meaning 'to kill' only.

Sacipati, the Lord of *saci*, the protector of the *Vedic speech*, (वेदवाचः पालकम्).

Kate, from कटन्ति वर्षन्ति सकला विद्या यस्मिन्नध्यापने व्यवहारे तस्मिन्—(*Daya.*), from कट् to shower; and thus one related to the showering of knowledge.

Hymn-108

For verse 10 see Nir. XII. 3.

4. The epithets are in dual number; according to Sayana, *adhvaryu* and his assistant priest are implied.

7. **Yad brahmani rajani va**—A brahman who is a different institutor of a sacrifice; the second, by *ksatriya*, a man of the second or military discipline.

8. **Turvasesu,** those who keep control over undesirable elements, cruel and violent.

The descendents of the five sons of Yayati, mentioned in the Mahabharata are Yadus, Turvasas, Druhyus, Anus and Purus. Of these, Yadu is explained by *ahimsaka* (non-injurious; Turvasa by *himsaka*, or injurious; Druhyu by *upadravechhu*, उपद्रवेच्छु, or tyrannical; Anu, the *pranair yukta*, प्राणैर्युक्त, having breath or life, wherewith to acquire knowledge and perform religious acts; and Purus by कामैः पूरयितव्य, to be filled with or full of the objects of desire.

According to Dayananda, Yadu is a hard-working class of people; Turvasa has a control over wild violent animals; Druhyu, the anti-social element, the law-breakers; Anu the life-givers, and Puru, the competent person, knowing his jobs very well. (See Nigh. II. 3, where these five have been included in a list of 25 terms, as synonyms of *manusya* or man).

Hymn-109

For verse 2, see Nir. VI. 9.

2. **Vijamatuh,** of the unworthy bridegroom, (विगतो विरुद्धश्च जामाता च तस्मात्—*Daya*).

Syalat, brother-in-law, brother of one's wife (*Daya.*).

The prefix *vi*, in *vijamatṛ*, indicates a son-in-law (*jamatṛ*) who is not possessed of qualifications required by the Vedas; and who is, therefore, obliged to conciliate his father-in-law by liberal gifts, which is, in a way, paying for, or buying his wife.

The verse is : "For I have heard, that you are more liberal than a son-in-law, nay even more than a brother-in-law." On this the Nirukta says : "I have heard that you are more liberal indeed than a would be son-in-law," i.e., one whose son-in-lawship is not quite complete. It is well-known that the people in the South apply the term *vijamata* to the husband of a purchased maiden. By this is

meant a bridegroom whose relationship is not quite complete as it were. Jamata is so-called because he is the progenitor of *ja*, which means offspring. Nay even more than a brother-in-law, i.e. more liberal than a brother-in-law. They, who are well-versed in primary causes, remark that a brother-in-law(*syalah*) is so called because he comes very near on account of his relationship. (See Manusmṛti, III. 51 : Let no father who knows the law receive a gratuity, however small, for giving his daughter in marriage, since the man who, through avarice, takes a gratuity for that purpose is a seller of his offspring).

There is another derivation of the word *syala*, the brother of the maiden, who makes her gifts through affection; *sya*=winnowing basket and *la*=*laja*, fried paddy or grains, which are scattered at the marriage ceremony by the bride's brother.

4. **Devi dhisana,** divine speech; the effulgent on account of great learning (दिव्य शिक्षा शास्त्र विद्याभिर्देदीप्यमाना—*Daya.*).

7. **Suryasya rashmayah,** rays of the sun; किरणा: मार्त्तण्डमण्डलस्य—*Daya*. The radiance of Indra and Agni is identical with that of the Surya. (*Wilson*).

Sapitvam, together; (समानं च तत् पित्वं प्रापणं वा विज्ञानं च तत्-*Daya.*); they are blessing with equal treatment and scientific knowledge or enlightenment; Sayana translates it as सह प्राप्तव्यं स्थानं, a place to be obtained together, i.e. the *world of brahma*, to which the pious proceed by the path of light.

Hymn-110

For verse 4, see Nir. XI. 16.

1. **Ṛbhuh,** wise (a synonym for *medhavin*, or wise persons, Nigh. III. 15); also Nir. XI. 15. *Ṛbhavah* are so called because they shine widely (*uru*+√*bha*, उरु + भा), or they shine with sacred rite (*ṛta*+√*bha*, ऋत+भा) or they live with sacred rite (*ṛta*+√*bhu*, ऋत+भू). Having finished the works with utmost quickness, the bearers or the wise *ṛbhus*, attained immortality although they were mortals. The Ṛbhus, sons of Sudhanvan, looking like the sun, or wise like the sun. They mix things together with their works, i.e. active during the year (I.110.4). Evidently, the stanza refers to some astronomical phenomenon, as solar rays. Dayananda translates the word as men of wisdom, for an interpretation on the social plane.

Sudhanvan, according to the traditionalists, was the father of

Ṛbhus, and a descendent ot Angıras; so is Kutsa, and thus they are related. On this, Wilson says, that although, as Kutsa is the son of Angiras, it seems not very consistent to call them his kinsmen of a former period, *prancah* (*pracina*) or *purvakalina*, as in verse 2.

2. **Saudhanvanasah,** sons of Sudhanvan; foremost or most adept amongst those who are archers, (शोभनानि धन्वानि धनूंपि येषु ते सुधन्वान:, तेषु कुशला: सौधन्वाना:—*Daya.*).

Apakah, persons not permitted to cook their meals, for example, Sannyasins (वर्जितपाकयज्ञा यतय: —*Daya.*).

Savituh, of the sun; of the creator; of any one with prosperity ऐश्वर्ययुक्तस्य—*Daya.*); also from √सु, to offer oblation.

4. **Sami,** work (*karmani*); and *vistvi*, both are synonyms of *karma*, action or work (Nigh. II. 1). See Nir. XI. 16 for the verse.

6. **Ṛbhavas,** the so lar rays (Nir. XI.16). मादित्य रश्मयोऽप्यृभव उच्यन्ते.

Nṛbhyah, for men; for the leaders of the *yajna*. (ऋभवो हि यज्ञस्य नेतार: ; Ṛbhus are the leaders of the sacrifice—*Sayana*); also to the chiefs of the firmament (*antariksa*).

8. **Vatsena asṛjata mataram punah,** reunited the mother with the son. There is a legend in this connection. A *ṛsi* whose cow had died, leaving a calf prayed to the Ṛbhus for assistance, on which they formed a living cow, and covered it with the skin of the dead one, from which the calf imagined it to be its own mother (see I.20.4). Of course the legend has no sense in it.

9. **Vajasatau,** in the battle; *vajebhih*, with grains and other materials (*Daya.*), or in battle, with your horses.

Hymn-111

2. **Ṛbhumat,** accompanied with men of wisdom, or resplendent; having much light (Ṛbhu from *uru*+√*bha*, उरु +भा, —Nir.).

4. **Ṛbhuksanam indram,** one who supports, or instructs the men of wisdom (*Daya.*); or Indra who is *ṛbhuksin*. According to Sayana, the three sons of Sudhanvan were Ṛbu, Vibhu and Vaja; these three are the arcihtects related to aeroplanes, ships and chariots

(transports for air, water and land).

Vajan, superior in knowledge, ज्ञानोत्कृष्टान्—*Daya.*

5. **Vajah,** the one with speed and other noble qualities (*Daya.*).

Hymn-112

Tabhiru su utibhirasvinagatam is the burthen of this hymn, with those aids, Asvins, come willingly hither (*Wilson*); come hither unto us, O Asvins, with those aids (*Griffith*).

1. **Utibhih,** means of assistance, aid or protection.

3. **Dhenum asvam,** the speech which does not succumb to evils (*Daya.*); gave milk to the barren cow (*asvam* प्रसवासमर्थाम्, *Sayana*). Again, we have a legend stated in this connection. It relates to the cow of a *ṛsi*, named Sayu (शयु), to which, though barren, at his entreaty, the Asvins gave abundance of milk.

4. **Yabhih parijma tanayasya majmana,** endowed with the vigour of the son. Agni (fire) is regarded as the son of Vayu (air), either as generated, in the character, of digestive warmth, by the vital airs, or as having been excited into flame by the wind at the time of creation.

Dvimata, measurer of the two worlds (*Wilson*), or measurer of the two, water and fire (*Daya.*). The two regions are earth (the place of *agni*) and firmament (the place of *vayu*). *Agni* is also the son of two mothers (the two sticks in the process of attrition).

Trimantuh, the one adept in three, *karma* (actions), *upasana* (devotion) and *jnana* (knowledge) —*Daya.* Again, according to ritualists, the three are *paka-yajna* (offerings of food), *haviryajna* (oblations of butter), and *somayajna* (oblations of medicinal herbs, or Soma juice).

5. **Rebham and Vandanam,**—*rebham*, one who sings the glory—*stota*; *vandanam*, one who recites the noble attributes (*gunakirtana*) —*Daya.* Here again, the traditionalists have concocted a story. Rebha and Vandana are said to be two *ṛsis*, who were cast into a well by *asuras*.

6. **Antakam,** according to a legend, he is a *rajarsi*, whom the *asuras* threw into a pond or a well (again a legend).

Bhujyum—There have been several traditional legends concocted in the name of Bhujyu, who has been said to be the son of Raja Tugra. Bhujyu had embarked on a maritime expedition against the enemies of his father, but encountered a storm, in which the vessel was lost; he was saved, and brought back to his father by the intervention of the Asvins.

According to B. A. Macdonell and A. B. Keith (Vedic Index), Bhujyu denotes an *adder* in two passages of the Ṛgveda (iv.27.4;- X. 25.8) and one of the Yajurveda (XVIII.42) (cf. St. Petersburg Dictionary). Then there are a large number of passages in the Ṛgveda in which the word Bhujyu has been used in another sense, round which the legend has been developed. The passages are: I.112.6; 20; 116.3; 117. 14; 119.4; VI.62.6; VII.68.7; 69.7; X.40.7; 65.12; 143.5. According to Bühler, the passages refer to Bhujyu being saved from shipwreck during a voyage in the Indian ocean, but the evidence is inadequate to support this conclusion.

Dayananda translates *bhujyum* as पालकम्, the supporter I.112.6 भोक्तारम् (IV. 27.4); enjoyer of pleasure (I. 116.3); the sustainer of body and soul (I.117.14).

Karkandhu and **vayya,**—Karkandhu according to Dayananda, means artisans, craftsmen कर्कान् कारुकानन्तति व्यवहारे बध्नाति तम् and *vayyam* is a learned person (ज्ञाता). According to traditionalists, these two are *asuras* whom the Asvins extricated from misfortunes (for *vayya*, also see I.54.6).

7. **Sucantim**, purifier (पवित्रकारकम्,—*Daya.*); a legendary person of this name of which no account has been given by Sayana.

Atraye, for the one free from three sorts of pains—mental, physical and accidental—*Daya*. According to Sayana and others, Atri is the name of a patriarch, who was thrown by the Asuras into a cave with a hundred doors, at all of which fires of chaff were kindled. They were extinguished with cold water by the Asvins; or according to Yaska, Atri is here a name of Agni, the eater (*attri*) of clarified butter, but whose appetite, or intensity, being checked by the heat of the sun in the hot weather, was renovated by the rain sent down by the Asvins.

Pṛsnigum, the one who moves through inter-space, अन्तरिक्षगन्तारम् *Daya.*). According to some, the name of a person,—so named from his possessing brindled cows (पृश्नयो गावो यस्य).

Purukutsam, one possessing large number of deadly defence weapons like thunderbolts etc. (बहव: कुत्सा वज्रा: शस्त्रविशेषा यस्मिंस्तम् —*Daya.*).

8. **Paravṛjam**, the one who goes against discipline (धर्मविरुद्धगामिनम् *Daya.*). According to traditionalists, this is the name of a *ṛsi*, made lame and crippled.

Prandham, devoid of knowledge, merged in darkness (*Daya.*); totally blind; the name of a *ṛsi* (*Sayana*); perhaps the same as Ṛjrasva (ऋज्राश्व).

Sronam, the one crippled and deaf. Sayana gives some details of the persons of these names.

Varttikam, a bird, like a sparrow; or quail (शकुनिस्त्रियम् —*Daya.*).

9. **Vasistham**, to the one very much dedicated to his duty (यो वसति धर्मादि कर्मसु सोतिशयितस्तम् —*Daya.*).

Kutsam, thunderbolt, or a deadly weapon.

Srutaryam—श्रुतानि श्रर्य्याणि विज्ञानशास्त्राणि येन तम्, one who has listened to the authoritative teachings —*Daya.*).

Naryam, superior and senior amongst leaders of men.

10. **Vispalam**, the protector or sustainer of people(विश: प्रजा: पात्यनेन सैन्येन तत्पाति यया ताम्—*Daya.*). According to the legend, she was the wife of Khela, the son of Agastya.

For other references of Vispala, see I.112.10; 116.15; 117.11; 118.8; 182.1; and X.39.8.

Vasam, charming and attractive (कमनीयम् —*Daya.*).

Asvyam, son of *asva*, of the horses, or the one superior in speed (तुरंगेषु वेगादिषु वा साधुम् —*Daya.*). Traditionalists regard Vasa and Asvya as *ṛsis*.

11. **Dirghasravas**, one possessing knowledge, food or wealth in large measures —*Daya*. By traditionalists, he is regarded as the son of Dirghatams, a *ṛsi*, but in a time of famine, he followed trade to obtain a livelihood, hence he is termed as *vanika*, a merchant; as the son of Usij, he should be the same as Kaksivat (I. 18.1) but the text treats them as distinct.

12. **Trisoka,** one not attached to the three lamentations pertaining to worth, action and behaviour. (Also the name of a *ṛsi*, son of Kanva. These holy persons were much exposed to cattle-stealing).

13. **Mandhataram,** one who goes to long distances on a car or airship; a wise man (*Daya.*). (See Nigh; III.15, synonym of *medhavin*). As a legend, he is regarded as a royal sage (*rajaṛsi*).

Ksetrapatyesu, concerning the lord of fields or of the earth (*Daya.*).

Bhardvajam, one who is acquainted with learned persons of high character. (विद्यासद्गुणान् भरतां वाजं विज्ञापयितारं; also वाजोऽन्नं विज्ञानं वा बिभर्त्ति येन श्रोत्रेण तत्—one equipped with grains or spiritual knowledge.—*Daya.*). Also in S.Br., मनो वै भरद्वाज ऋषि रत्नं वाजो यो वै मनो बिभर्त्ति सोऽन्नं वाजं भरति तस्मान्मनो भरद्वाज ऋषि : (VIII. I.1.9).

As a man of tradition, he is a man of wisdom (*vipra*), perhaps a Brahmana.

14. **Divodasa,** the giver or source of knowledge or enlightenment, —*Daya.*

Sambara-hatye, one competent to kill the adversaries (शम्बरस्य बलस्य हत्या हननं यस्मिन् युद्धादि व्यवहारे तस्मिन्—*Daya.*). (See Nigh. II.9 for *sambara*, a synonym of *strength* or *force*).

Atithigva, hospitable, cherisher of guests (अतिथीन् प्राप्नुवन्तम्—*Daya.*).

Kasah, is a synonym of water (Nigh. I.12).

Trasadasyum, one afraid of robbers or vicious people (यो दस्युभ्यस्त्रस्यति तम्—*Daya.*). According to Sayana, the son of Purukutsa.

15. **Vamra,** one who vomits for relief (रोग निवृत्तये वमनकर्तारम्—*Daya.*).

Vipipanam, one who takes (drinks) medicinal decoctions with care (औषधरसानां विविधं पानं कर्तुं शीलम्—*Daya.*).

According to Sayana, *vamra* is called a *ṛsi*, the son of Vikhanas; the text calls him *vipipanam*, drinking much and variously, which Sayana explains drinking, especially earthly moisture, or dew (पार्थिवं रसम्). (See I.51.9).

Kali, one who saves from pains; or one adept in astronomy or calculations. (यः किरति विक्षिपति दुःखानि दूरीकरोति तं गणकं वा—*Daya.*). Also name of a *ṛsi*.

Pṛthim, to one with keen intellect (विशालबुद्धिम्); traditionally, a *rajaṛsi*.

16. For **Sayuh,** see I.31.2; other references are III.55.6; *Sayutra* I.117.12; X.40.2; *Sayum* IV.18.12; X.40.8; *Sayave* I.112.16; 116.22; 117.20; 111.8; VI.62.7; VII.68.8; X.39.13.

Sayuh, is one in whom everything sleeps or rests during the *pralaya*, the final dissolution (*Daya.*); *sayave*, for the one that desires to sleep with comfort (*Daya.*); for the one reposing (*Wilson*).

Atraye, for the one free from three, the vices of thoughts, words and deeds (*Daya.*).

Manave, for the one righteous, judicious authority. In tradition, Manu is regarded a *rajaṛsi*, whom the Asvins extricated from want, by teaching the art of sowing the seeds of barley and other grains.

Syumarasmaye, for the one possessing the combined rays of justice (स्यूमा संयुक्तरश्मयो न्यायदीप्तयो यस्य तस्मै—*Daya.*).

17. **Patharvan,** students, continuing studies (*Daya.*).

Saryatam, the one controlling the men of violence (शरो हिंसकान् प्राप्तम्—*Daya.*). According to the traditionists, Patharvan is a *rajaṛsi*. Saryata is probably intended for Saryati, the fourth son of Vaivasvat Manu (cf. I. 51.12)

18. **Vivare go-arnasah,** to recover the stolen cattle (*Wilson, Sayaṇa*); *vivare*, space (or cavern), *avakasa*; *go-arnasah*, गोः पृथिव्या जलस्य च (*Daya.*).

Manum, the one who knows (ज्ञातारम्), the rational man.

Asvins have been supposed to assist in the recovery of the stolen cattle (cf. Indra).

Manum samavatam, sustained Manu, or mankind i.e. by making

him aware of the grain hidden in the earth and teaching him, in fact, agriculture (*Wilson*).

19. **Sudase,** in a munificint gift (सुष्ठु दाने) —*Daya.* According to the traditionalists, Sudas is the name of a king, the son of Pijavana. (शोभनं ददातीति सुदा: —*Sayana*). A prince named as Paiyavana, son of Piyavana is noticed by Manu. VII. 110.

20. For **Bhujyu,** see I.112.6.

Adhrigu, most resplendent (इन्द्रं परमैश्वर्यवन्तम्—*Daya.*). A sacrificer or immolator along with Capa, of the gods (*Sayana*, cf. अध्रिगुश्चापापश्चोभौ देवानां शमितारौ—Tait. Br. III.6.6.4)

Ṛtastubham, यया ऋतं स्तोभते स्तम्नाति धरति, one standing for the sustenance of truth —*Daya*; name of a *ṛsi* (*Sayana*).

21. **Kṛsanum,** of the weak and timid (दुर्बलम्, *Daya.*). *Kṛsanu* is enumerated by the Taittiriyas amongst a class called Somapalas, venders or providers, apparently of the Soma plants (हस्तसुहस्त कृशानवेते व: सोमक्रयणा:—Tai. S. I.2.7). The word is a synonym of *fire* too (Nigh.).

23. **Satakratu,** a person of hundred or cent per cent selfless actions (शतं प्रज्ञाकर्माणि वा यस्योस्तान्—*Daya.*); an epithet for Indra; here of Asvins.

For **Kutsa** and **Turviti** see I.112.9; 23.

Arjuneyam, one accomplished with a fine splendid finish. (The son of Arjuna—*Sayana.* Arjuna being the secret name of Indra—एतद् वा इन्द्रस्य गुह्यं नाम यदर्जुन: —*Vajasaneyaka*).

Purusantim, the distributor of riches to many; पुरूणां बहूनां सन्तिं विभाजितारम्—*Daya.*). As a legend, it is the name of a *ṛsi.*

24. **Adyutye,** attitude devoid of crookedeness (द्यूते भवो व्यवहारो द्यूत्यश्छलादिदूषितस्तद् भिन्ने—*Daya.*); also in the absence of light; that is, in the last watch of the night or that preceding the dawn, at which time, the Asvins are especially to be worshipped.

Hymn-113

For verses I and 2, see Nir. II. 19 and 20 respectively.

1. **Ratri usase yonim**—When the sun sets, the night comes on; or the night is generated by the setting sun, and may figuratively be termed as his offspring, and in the like manner, as the precursor, night may be termed the parent or the womb of the dawn.

2. **Rusad-vatsa,** the parent of the sun (रुश उज्ज्वलित: सूर्यो वत्सो यस्या: सा)—the dawn precedes, and therefore, figuratevely bears, or is the parent of the sun.

12. **Yavayat-'dvesah,** the beings hostile now withdraw. At the time of dawn, *raksas* like mosquitoes and other malignant beings vanish.

19. **Devanam mata,** mother of the gods (learned people—विदुषां माता—*Daya.*).

Hymn-114

1. **Kapardina rudrah,** (i) for the Brahmacarin who has led a life of austerity for 44 years and has braided hair (*Daya.*); Rudra with braided hair. (The one who makes everybody weep at the time of death is *rudra* रोदयति सर्वमन्तकाले इति रुद्र:—*Sayana*); (ii) again, *rut* is worldly pain; the one who takes it away is *rudra* (रुत् संसाराख्यं दु:खं, तत् द्रावयत्यपगमयति विनाशयतीति रुद्र:); (iii) the one who expounds the philosophy of the Upanisads of the Vedas in word-forms is *rudra*, (रुत: शब्दरूप उपनिषद:, ताभिर्द्रूयते गम्यते प्रतिपाद्यते इति रुद्र:); (iv) *Rut* is divine speech; the spiritual knowledge that propounds it for the devotee is *rudra*, (रुत् शब्दात्मिका वाणी, तत्प्रतिपाद्या आत्मविद्या वा). (v) *Rut* is the surrounding or obstructing darkness of ignorance; one .who dispels this darkness is *rudra*, (रुणद्धि आवृणोति इति रुत् अन्धकारादि; तत् दृणोति विदारयतीति रुद्र:). In this way, Sayana gives serveal derivations to the word *rudra*, (also see *Tai. S.* I. 5. 1. 1).

Kapardine, means the one with jata, or braided hair (जटिलाय; जटाजूटं ब्रह्मचारिणं, विद्वांसम्).

Agni has been called *rudra* in a legend. While the gods were engaged in a battle with *asuras*, Rudra, identified with Agni, came and stole their treasure; after conquering the enemy, the gods searched for the stolen wealth and recovered it from the thief, who wept (*arudat*) and Agni was thence called Rudra.

Ksayadviraya, destroyer of the heroes (क्षयन्तो दोषनाशका वीरा यस्य तस्मै—*Daya.*). Perhaps the heroes are Maruts.

For **Ksayadvira,** see I. 106. 4; 114. 1; 2; 3; 125. 3; VIII. 19. 10; X. 92. 9; and for *kapardi* see I. 114. 1; 5; VI. 55. 2; VII. 83. 8; IX. 67. 11 and X. 102. 8.

4. **Vamkum,** cruel and harsh towards mischievous enemies (*Daya.*); tortuous.

5. **Varaham,** like clouds (*Daya.*); also a *boar* or one who has a hard body. Sayana takes it to be an abbreviation of *vara-ahara* or good food.

Arusam, horses etc. (*Daya.*).

Namasa, with food (Nigh II.7), or dedication and service (*Daya.*).

6. **Marutam pitre,** father of Maruts; *pitre,* for the one that nourishes and sustains, Marut, the one who performs sacrifices in all seasons, such learneds (ऋतावृतो यजतं विदुषाम् —*Daya.*). Sayana unnecessarily gives a legend to show how Rudra becomes the father of Maruts (evidently fictions of a much later era than of the Vedas, being borrowed, if not fabricated from the tantras—*Wilson*).

10. **Goghnam,** cow-killing weapon, or a killer of cows (गवां हन्तारम्).

Purusaghnam, the killer of men, or man-slaying weapon.

Hymn-115

For verses 1 and 4, see Nir XII. 16, and IV. 11 respectively.

1. **Caksus,** enlightener (दर्शकं ब्रह्म, —*Daya.*).

Mitra, Varuna and **Agni**—Friend or the sun (*mitra*); giver of joy, the world of moon and seas (*varuna*); fire or electricity (*agni*). They are typical of the world or the seasons (*Wilson*).

Atma jagatah, the soul of the world; from his pervading and animating all things; or *jagatah* may mean "of what is moveable", followed by *tasthusah,* of that which is fixed. The sun is the cause of all effects, whether moveable of immoveable (जंगमस्य, स्थावरस्य —*Daya.*).

2. **Yugani,** a period of 5 *samvatsaras,* or divisions of time in

Satya, Treta, Dvapara and Kali. *Yugani* also means "yokes for ploughs".

4. **Madhya Kartor vitatam,** diffused upon the unfinished task; spread in the middle of affair; the cultivator or artisan desists from his labour, although unfinished upon the setting of the sun.

5. **Haritah,** rays; directions or cardinal points (*Daya.*); also horses.

Hymn-116

For verses 8 and 16, see Nir. VI. 36 and V.21 respectively.

1. **Vimadaya,** for the one who gives intense pleasure (विशिष्टो मदो हर्षो यस्मात्तस्मै —*Daya.*). Also see I. 112. 19. According to the legend, Vimada is the name of a prince, who having won his bride at a *svayamvara* (a function at which a girl chooses her husband) was stopped on his way home by his unsuccessful competitors; Asvins came to his succour and placed the bride in their chariot, repulsed the assailants and carried the damsel to the residence of the prince.

Nasatya, absence of *asatya* or untruth or evil, i.e., one virtuous free from evils; an artisan or technician also. When used in the dual number, it represents *asvinau* (Nir. VI. 13) (नासत्यौ चाश्विनौ). "They are ever true, never false", says Aurnavabha. "They are promoters of truth", says Agrayana, or else they are so called because they are *nose-born* (*nasa* or *nasika*=nose).

2. **Rasabhah,** an ass; the one who has sustaining qualities as that of the earth etc. (प्रादिष्टोपयोजनपृथिव्यादिगुणसमूहवत् पुरुषः —*Daya.*). According to an absurd legend, the chariot of Asvins is drawn by two asses (*rasabhavasvinoh*, Nigh. I. 15) or it may mean "going swiftly".

3. **Tugra,** one who kills an enemy; the army-chief. See note on I.112.6 on Bhujyu. Tugra, according to the traditional legend, was a great friend of the Asvins. Being much annoyed by enemies residing on a distant island, he sent his son Bhujyu against them with an army on board ship; after sailing some distance, the vessel foundered in a gale; Bhujyu appealed to the Asvins who brought him and his troops back in their own ships, in three days' time. (See verses 4 and 5 also; referring to sea voyage and an encounter).

5. **Sataritram,** a boat with one hundred oars, and other con-

trols of navigation (शतसंख्यकान्यरित्राणि जलपरिमाणग्रहणार्थानि स्तम्भनानि वा यस्याम् —*Daya* .).

6. **Peduh,** one who carries with comfort (सुखेन प्रापक: —*Daya.*). According to a legend it was the name of a certain *rajarsi,* who worshipped the Asvins; they, therefore, gave him a white horse, through the possession of which, he was always victorious over his enemies.

7. **Pajriyaya**=*pajresu*=*padresu*=*padesu,* for the one in reputed or authoritative positions (*Daya.*). Also another name in mythology for Angirasas, in which the race Kaksivat was born.

9. **Ksarannapo. . .tṛsyate Gotamasya,** see I. 85.6. It is difficult to find out how the well was presented to Gotama.

10. **Drapimiva cyavanat pramuncatam**—You stripped of from the aged Cyavana his entire skin (प्रमुञ्चेतं यथा कवचं पालयमानात् —*Daya.*). We shall not give here the unnecessary details of the restoration of the ascetic Cyavana to youth and beauty (See the Mahabharata, Vana Parva) as given in Indian Texts of the Non-Vedic Age,—the legend connected with Sukanya, daughter of the king Sharyati, how she pierced the eyes of the sage Cyavana, whilst he was engaged in penance, so much so that white ants constructed their nests round his body, and how all this enraged the old *ṛsi* and so how he could be appeased by the promise of the King to give him his daughter (Sukanya) in marriage, and for becoming marriageable, the Asvins restored the charming youth to the *ṛsi.* The Vedic text does not refer to any such details here.

For **Dasra,** see I. 116,16.

11. **Nasatya** and **Vandana,** see earlier notes (I. 112.5; 116.1).

12. **Dadhica** or **Dadhyan,** are who honour the learned (दधीन् विद्याधर्मधारकानञ्चति प्राप्नोति स: —*Daya.*). Also see I.84.13. A legend occurs in the Mahabharata also; from the bones of this king, Tvastṛ fabricated a thunderbolt to kill Vṛtra and rout the Asuras.

13. **Vadhrimatyah,** the noble ladies of excellent growth (वध्रय; प्रशस्ता वृद्धयो विद्यन्ते यस्यास्तस्या: स्त्रिय: —*Daya.*). In legend we have a wife of the name Vadhrimati of a certain *rajarsi,* who was impotent; the Asvins, propiated by her prayers, gave her a son (*Wilson*).

14. **Vṛka,** wolf, but here a dog (*svan*), a wild dog, *aranya svan.*

Khelasya, of the part or section (खण्डस्य *—Daya,*); a piece of the enemy's body. See I. 112.10. Accordiug to legend, *Khila* was a king, of whom Agastya was a *purohita*, and it was through his prayers, that the Asvins gave *vispala* an iron leg.

Vispala, see I. 112.10. She is regarded as the wife of Khela the son of Agastya.

16. **Ṛjrasva,** a simple horse (सरल तुरंगम् *—Daya.*). In a legend, we are told that Ṛjrasva was one of the sons of *Vṛsagiṛ* (I. 100.17); for his blindness, see I. 112.8, and the cure by Dasrsas (Ṛjrasva was made blind by his father whilst he was giving to a she-wolf a hundred sheep cut up in pieces; Dasras, the physician gave him back the eyes).

Vṛki, she-wolf; a legend describes her as one of the asses of the Asvins in disguise.

17. **Suryasya duhita,** daughter of the sun; according to a legend, the Sun was desirous of giving away his daughter to Soma, but all the gods desired her as a wife: they agreed that he who should first reach the sun, as a goal, should wed the damsel. In the race, the Asvins were victorious, and Surya (the daughter), well pleased by their success, rushed immediately into their chariot.

Karsmeya, wood and other material.

18. **Vṛsabha,** one who showers victory or prosperity.

Sinsumarah, one who destroys the infidels or enemies; a porpoise, a *graha* or an alligator (*Sayana*); they in the mythology were yoked to the car of the Asvins, to display their power.

19. **Jahnavim,** to the army, opposing the army of the enemies (जहत्यास्स्याज्यायाःशत्रुसेनायाः इमां विरोधिनीं सेनाम् *—Daya.*). Legend regards Jahnu a *maharsi* (He is a prince of the lunar dynasty in the Puranas).

20. **Jahusam,** movement of vehicles (जहुषां गन्तव्यानामिदं गमनम् *—Daya.*). Legend regards him as a king; about him nothing is known. See also VII. 71.5.

21. **Vasa,** in one's control (स्वाधीनताम् —*Daya.*); legend regards him a *ṛsi* receiving daily presents up to one thousand in number.

22. **Sarasya,** of the one from the side of opposition or killer (हिंसकस्य सकाशात् —*Daya.*); Sara is also called *arcatka,* the one from the side of respectable persons of status (अर्चतः सत्कुर्वतः शिष्टानुकम्पकस्य —*Daya.*). In legend, a son of Ricitka; about him nothing is known.

Sayave, for Sayu; see I. 112.16.

23. **Kṛsniyaya,** the one attractive, or the one who attracts others; worthy of attraction.

Visvakaya, for the one, kind to every one.

Visnapvam, to the aspirations, received by a man of wisdom engrossed in learning (*Daya.*).

Legend regards all these three as *ṛsis.*

24. **Rebham,** see I. 112.5.

Hymn-117

3. **Ṛbisat,** the darkness of ignorance, which has shrouded the enlightenment (नष्टविद्याप्रकाशादविद्यारूपात् —*Daya.*). See Nir. VI. 35, i.e. Ṛbisam, अपगताभासं; अपहताभासं; अन्तर्हितभासं; गतभासं वा; i.e. one whose lustre is gone, or taken away, or concealed, or lost.

4. **Rebham,** the admirers of true knowledge and virtues.

5. **Tama,** a synonym of *ratri* or night (Nigh. I. 7); *rukma* is gold or *hiranya* (Nigh. I. 2). For **Dasra,** see, I. 116.10; 16.

6. **Madhunam,** of water; *madhu,* a synonym of water (Nigh. I. 12).

Pajriyena, Kaksivata, for Pajra and Kaksivat, see I. 116.7 and for Nasatya, see I. 116.1-11.

7. **Ghosa,** (i) Laudatory words, (ii) the rest-places for cows etc. (*Daya.*). From tradition, we have Ghosa, the name of the daughter of Kaksivat; she was a leper, and therefore, unfit for marriage; in her ad-

vanced years, she prayed to the Asvins, who healed her leprosy and restored her to youth and beauty, so that she finally obtained a husband.

For **Kṛsniyaya** and for **visnapvam,** and for **visvakaya** see I. 116.23.

8. **Syavaya,** for the one wise or learned; in legend, he is a *ṛsi* with black leprosy, cured by the Asvins and then married.

Narsadaya, the dimunitive of *nṛsad,* which means one pertaining to men or people or leaders. *Nṛsad,* in legend, is supposed to be the name of a *ṛsi,* about whom nothing is known.

Kanva, a man of wisdom; the name of a *ṛsi* also, supposed to be blind in tradition, but his blindness is not adverted to in any of his hymns hitherto met with (*Wilson*).

9. **Pedu,** see I. 116.6.

10. **Pajra,** see I. 116.17.

11. **Sunoh,** of the son; perhaps the son of the jar (कुम्भात्-प्रसूत), according to Sayana (not in the text), thus alluding to the *ṛsi* Agastya of the mythology.

Vipraya, men of wisdom (traditionalists refer to *ṛsi* Bharadvaja).

Agastye, for noble actions; amongst the well known behaviours (अगस्तिषु ज्ञातव्येषु व्यवहारेषु साधूनि कर्माणि —*Daya.*).

For **Vispala,** see I. 112.10; 116.15.

12. **Kavyasya,** the work of a poet; according to traditionalists, the son of Kavi, i.e. Usanas.

13. For **Cyavana,** see I. 116.10; for *Nasatya,* see I. 116.1.

14. For **Tugra,** see I. 116.3 and for *Bhujyu.* see I. 112.6, I. 112.20 and I. 116.3. For Tugra the other references are I. 117.15; VI. 20.8; 26.4; VI. 62.6; and X. 49.4.

For **Bhujyu,** we have I. 112.6; 20; 116.3-5; 117.14; 119.4; VI.

27.4; VI. 62.6; VII. 68.7; 69.7; VIII. 22.2; 46.20; X. 40.7; 65.12; 95.8; 106.4; 143.5.

16. **Jayusa,** see I. 117.16; VI. 62.7; X. 39.13; by the one giving the glory of victory (जयप्रदेन; also जयशीलौ —*Daya.*).

Visvacah, of the enemy with numerous crooked ways. Visvanc is, in mythology, called an *asura*, whose son you kill with poison (विषेण) i.e. with poisoned arrow (*Sayana*).

17, 18. **Ṛjrasva,** see I. 116.16.

20. **Dasra,** see I. 112.24; 116.10; 16; 117.5; 20; 21; 118.6; 119.7; 120.4; 139.3; 4; 180.5; 182.3; IV. 43.4; VI. 69.7; VII. 68.1; VIII. 5.2; 22.17.

For **Sayu,** see I. 112.16; 116.22; 117.20; 118.8; VI.62.7; VII. 68.8 X. 39.13.

For **Purumitra,** see also X. 39.7; friends of many; in legend, the name of a *raja* (king).

21. **Manusaya,** for the rational beings, for men.

Aryaya, for the son of an *arya*, i. e. lord, for the children of a lord; one blessed with God. (Nir. VI. 26; *Daya.*).

This verse has been discussed by Yaska, in the Nirukta VI. 26; O Asvins, working wonders, sowing the grain, as it were, with a plough, milking food for man, blasting the impious foe with lightning, you made far-spreading light for the Arya.

Vṛka means a plough, so called from cutting. *Langala* (plough) is derived from the √लग्, to cling, or it is so called because it has a tail. *Langala*, a tail, is derived from the root √लग् to cling, or from √लंग्, to wave; or from √लम्ब्, to hang down; लाङ्गलं लगतेलङ्गतेर्लम्बतेर्वा (Nir. VI. 26.). Milking food for man. O fair ones! blasting the impious foe (*dasyu*) with lightning or with (a flood) of water. Arya means the son of the lord (Nir. VI. 26).

Aryaya, विदुषे, to the sage, that is, to, or upon, Manu (Sayana erroneously thinks that *manusa* is a synonym of Manu).

22. **Tvastram,** a person, readily becoming adept in all learning

(*Daya.*). *Tvastṛ* is so called because it pervades quickly, say the etymologists (त्वष्टा तूर्णमश्नुत); or it may be derived from √त्विष् दीप्तौ, meaning to shine, or from √त्वक्ष्, meaning to do. (त्विषेर्वा स्यात् दीप्तिकर्मणः, त्वक्षतेर्वा स्यात् करोतिकर्मणः —Nir. VIII. 13).

24. **Vadhrimati,** see I. 116. 13; knowledge leading to prosperity (*Daya.*); wife of a *ṛsi* (*Sayana*); see I. 116. 13.

Hirnyahasta, one possessing gold, or the one possessing knowledge and prosperity like a hand. (*Daya.*).

Syavam, one properly educated (*Daya.*); see also X. 65. 12. According to the legend, Syava was cut into three pieces by the *asuras*, but these pieces were reunited into one by the Asvins.

Hymn-118

For verse 11, see Nir. VI. 7.

For **Dasras** (3) **Nasatyas** (4), **daughter of the Sun** (सूर्यस्य दुहिता) (5) **Vandana, Rebha, Tugra, Cyavana** (6); **Atri, Kanva** (7); **Sayu** (8), **Vispala, pedu** (9), see hymns 112, 116 and 117. In this hymn, they have been noticed more summarily.

Hymn-119

2. **Urjani,** in mythology, a name of Surya, daughter of the Sun; the bold policy of State (पराक्रमयुक्ता नीतिः—*Daya.*).

3. **Makhah,** sacred benevolent acts like *yajnas.* (*Daya.*).

4. For **Bhujyu,** see I. 112 and I. 116, worthy of enjoyment (*Daya.*).

Divodasa, for the giver of enlightenment; for the leader of the army (*Daya.*). For **Divah dasa,** see I. 112.14; I. 116.18; I. 119. 4; I. 130.7; 10; II. 19.6; IV. 26.3; IV. 30.20; VI. 16.5; 19; 26.5; 31.4; 43.1; 47.22; 23; 61.1; VII. 18.25; IX. 61.2. For **Rebha; Atri; Sayu; Vandana** (6); **Dasras** (7) **Ausija, Dahyanc** (9), and **Pedu** (10), see hymns I. 112; 116; and 117.

Hymn-120

For **Dasras, Ghosa,** see hymns I. 112, 116, 117.

For **Bhṛgu,** see I. 58.6; I. 60.1; 1. 71.4; I. 120.5; I. 127.7; I. 143. 4; and other Mandalas.

5. **Bhṛgu** is one with matured experience and enlightenment (*bhṛgavane*, यो भृगु: परिपक्वधीर्विद्वानिवाचरति तस्मिन्—*Daya.*).

6. **Takavanasya,** of one stumbling; one instructed in knowledge (*Daya.*).

Hymn-121

4. **Manusasya,** of a rational being, of a man; of a descendent of Manu (*Sayana*).

7. **Vanadhiti,** a hatchet to cut down the trees of a forest; a collection of water (*vana*=water); or clouds.

Pari-rodhana goh—Sayana renders it as an attachment of the animal to the stake, (पशो: रोधनाय, यूपे नियोजनाय परिभवति समर्थो भवति—*Sayana*).

Rodhana, for protection (*Daya.*); *pari*—fṛom all sides (*Daya.*); *goh*, cow.

9. **Divah asmanam upanitam,** brought the thunderbolt or *vajra* from heaven; it might refer to *tvastṛ*.

9. For **Ṛbhu** and **Kutsa,** refer to hymns I. 112, 116, 117.

10. **Susnasya,** of the exploiter enemy (शोषकस्य शत्रो: —*Daya.*).

Phaligam, a synonym of cloud (Nigh. I. 10)

13. **Etasah,** a trained good horse; a synonym of horse (Nigh. I. 14) (One of the horses of the sun).

Karttam, a synonym of well or *kupa*, (Nigh. III. 23)

14. **Abhika**, a synonym of battle or *sangrama* (Nigh. II. 17).

Sravas, a synonym of grains, or *anna* (Nigh. II. 7) (*Sravana*).